the Instructor

February 1959

This Month

COVER: Compassion for All ►

It is heartening, in this day of doubt and fear, of tranquilizing potions — and more sinister distractions — to see ever-increasing throngs pause in reverent contemplation before the statue of Abraham Lincoln.*

Here was a leader who, because he had compassion for all men, met and solved the problems of his day magnificently. Feb. 12, 1959, will be the 150th anniversary of his birth.

It was a wise man who said:

"Sorrow is better than laughter: for by the sadness of the countenance the heart is made better." (*Ecclesiastes* 7:3.)

—*Kenneth S. Bennion.*

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*Daniel Chester French's statue of Lincoln, Washington, D.C.

Next Month

Teachers of Course 1a will be pleased with this full-color picture of a little girl finding a butterfly on a peach blossom. Two lessons in May tell of Heavenly Father's plans about food for us and his other creatures.

►In a letter to his son, David L., President McKay discourses at length on the "Resurrection and Atonement." Read this inspiring editorial.

►Elder Marion D. Hanks tells how the message of King Benjamin applies today. Teachers of Course 15 will appreciate this scholarly effort.

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". . . Zion shall flourish, and the glory of the Lord shall be upon her . . ." —Doctrine and Covenants 64:41.

President David O. McKay's Page

Zion Shall Flourish

ZION means, literally, a "sunny place" or "sunny mountain." It first designated an eminence in Palestine on which Jerusalem is built. In the Doctrine and Covenants, Zion has three designations: First, the land of America; second, a specific place of gathering; and third, the pure in heart.

As the Zion in Jerusalem was distinct as it stood wrapped in the clear sunshine, so I like to think of modern Zion as enveloped in heavenly light, because of merited, divine favor. In considering how best to build Zion, let us, as wise and able architects do, see clearly first what we are going to build. Let us draw some plans and specifications.

If we have in mind the physical Zion, then we must strive for more fertile acres; bring from the mountains gold and silver in abundance; found factories to furnish more employment; extend in length and width our concrete public highways; build banks to protect, or to dissipate; transform our vast coal fields into electricity that will furnish light, heat and power to every family; improve the means of communication until, with radio in our pockets, we may communicate with friends and loved ones from any point at any given moment.

Is it these physical phases of Zion which we are to build? Certainly it is difficult to picture the City of Zion without at least some — if not all — such modern necessities and luxuries. On the other hand, it is possible to have all these things and, instead of reaping the blessings of Zion, suffer the very torments of hell. If the wealth, for example, from the wide acres is obtained by oppression of the poor; if the gold and silver be obtained at the expense of human happiness and even of life itself; if in the palatial offices men sit and scheme how to prey upon their fellows, how best to take unfair advantage of them in business and other dealings, or any other unholy efforts, then all of these advantages will be but a means of making life miserable and unhappy.

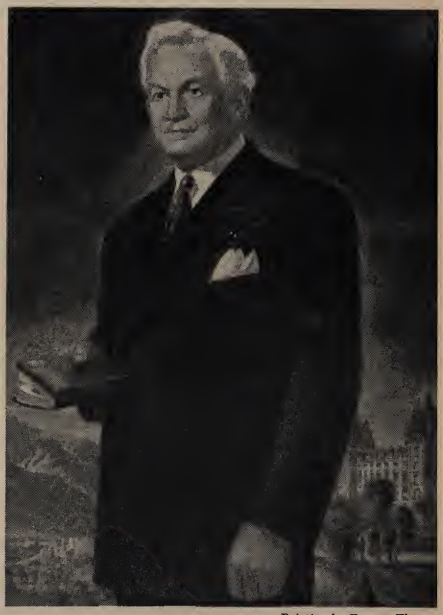
It is well, therefore, for us to realize at the outset that "the greatness of a nation is measured, not by its fruitful acres, but by the men who cultivate those acres; not by great forests, but by the men who use those forests; not by its mines, but by the men who work them." America was a great land, "choice above all other lands" when Columbus discovered it. Men of America have made it a great nation.

Let us not be deceived by the production of our farms and factories. The supreme question is — Have we grown in mental, moral and physical stature? Not how fast the wheels turned in 1958, but "how slow and firm were the feet of thoughtful men upon the earth." Not how much improvement in motor design, but how much we improved the motor of men — the knowledge, the understanding, the purpose.

Much progress was made in scientific fields, in the launching of satellites in outer space, etc., but what of the aspirations of the men on earth? In 1959, perhaps, if we are honest with ourselves; if we are earnestly seeking to be true, to live the Gospel as it has been taught to us, we may ascend a little way toward our own satellite — the mysterious altitudes of our soul.

The Zion we build will pattern after the ideals of its inhabitants. To change men and the world, we must change their thinking, for the thing which a man *really believes* is the thing *which he has really thought;* that which he *actually thinks* is the *thing which he lives.* Men do not go beyond their ideals; they often fall short of them, but they never go beyond them.

Victor Hugo said: "The future of any nation can be determined by the thoughts of its young men be-



Painting by Everett Thorpe.

PRESIDENT DAVID O. McKAY

The Zion we build will be patterned after our ideals.

tween the ages of 18 and 25." Thus it is easy to understand why the Lord designates Zion as the "pure in heart," and only when we are such shall Zion "flourish and the glory of the Lord be upon her."

The foundation of Zion, then, will be laid in the hearts of men: broad acres, mines, forests, factories, beautiful buildings, modern conveniences will be but means and accessories to the building of the human soul and the securing of happiness.

Zion's Four Cornerstones

We should choose, in building Zion, what we may call the "four cornerstones of Zion's inhabitants."

First: There must be a firm belief and acceptance of the truth that this universe is governed by intelligence and wisdom, and, as Plato said, "is not left to the guidance of an irrational and random chance."

The second cornerstone is that the ultimate purpose in God's great plan is the perfecting of the individual.

It is His desire that men and women become like Himself. He has said: "This is my work and my glory – to bring to pass the immortality and eternal life of man." (*Moses* 1:39.)

The third cornerstone is a realization that the first and most essential thing in man's progress is freedom – free agency. Man can choose the highest good, or he can choose the lowest good and fall short of what he was intended to be. The scale of human existence – starting from the lowest depths of degradation and rising to the heights of the sublime – indicates how men make use of their power of choice.

Speaking upon the responsibility of religious institutions, one writer said: "You will not end wars and make this world a safe place by merely external arrangements. I reiterate, it is not so much a matter of external arrangements and agreements as it is of the internal attitude and motives, which change and release the superhuman love and power within the lives of men that the world is to be made safe."

Fourth cornerstone: A sense of responsibility toward other individuals and the social group.

> "There is a destiny which makes us brothers,
> None goes his way alone.
> All that we send into the hearts of others
> Comes back into our own." —*Edwin Markham.*

With every progressive age of the world, intellectual, noble-minded leaders have sought for a better way of living than that which was current. The good life, a social Utopia, has been the quest of the ages. To sense the need of reform has been easy; to achieve it has been difficult and often well-nigh impossible. Ideas and suggestions proposed by the wisest of men have seldom been practical, often fantastical; yet in most cases the world in general has been made better by the disseminating of new ideas, even though the experiments proved failures at the time. In this respect the present and the past century are no exception.

A careful analysis of the organization of the Church reveals the fact that it embodies all the strength of a strong central government, and every virtue and necessary safeguard of a democracy.

1. It has the authority of priesthood without the vice of priestcraft, every worthy man being entitled to a place and a voice in the governing quorums.

2. It offers a system of education, universal and free in its application, the safety valve, and the very heart and strength of a true democracy.

3. It offers a judicial system that extends justice and equal privileges to all alike, applicable to the poor and the millionaire.

4. In its ecclesiastical groupings, efficiency and progress are enhanced because every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay, for the good of the group.

A Desired Form of Government

Truly from the standpoint of enhancing efficiency and progress, the Church of Christ has that form of government for which the nations today are seeking.

This is because it is patterned after that order which Christ Himself established. Charles A. Ellwood, author of "Man's Social Destiny," declares that "The religion of the future cannot be based upon historical Christianity, but must, in order to avoid misunderstanding, go back to the teachings of Christ, as recorded in the Gospels."

Is it not significant that a young man only 24 years of age, unlearned in regard to social systems of his age or of any age, should have realized over one hundred years ago just what this modern leading thinker realized as the great need in religious government and instruction!

The Church of Jesus Christ was organized in accordance with the order of the Church as recorded in the New Testament as testified by Joseph Smith over one hundred years ago. The practical, beneficent working of the organization proves its divine authenticity!

In a masterful effort to picture the religious ideal, a modern writer, A. Euston Haydon, looked forward to a "Great Society in which all individuals will have a fair chance for the joy of living, and personal satisfactions will blend with social responsibility and creative power."

In the Church of Jesus Christ I see just such a Great Society.

> "O Zion! bright region of plenty and peace,
> Where the homeless find refuge, the burdened release,
> Where manhood is king, and the stars as they roll
> Whisper courage and hope to the lowliest soul —
> O Zion! whose story the angels record
> Fair dawn of that glorious day of the Lord
> When men shall be brothers, and love like the sun
> Illumine the earth till the nations are one!"

Little Deeds from Big Lives

Their World Remembers

By Arthur S. Anderson

A PERSON'S contributions for good to the world about become a proper measuring procedure for determining how successful that individual is. The worth of the following people is great because they improved the lives of those they touched and thus helped to make a better society.

* * *

Secret of Happiness

AT the age of 74, Otelia Compton, still young in spirit, stepped to the platform of Ohio's historic Western College for Women. There she received an honorary doctor of laws degree for outstanding achievement as a mother. No one could deny that she was deserving of the acclaim.

All of her children had made a lasting mark in the world. Karl was a distinguished physicist and president of Massachusetts Institute of Technology. Mary was principal of a missionary school in India and wife of a college president. Wilson was a noted economist, lawyer and president of Washington State College. Arthur had won a Nobel Prize in the field of physics and was chancellor of St. Louis University.

The most important measure of success to Mother Compton was the fact that all of her children were happy. For this Otelia Compton was largely responsible for she had taught them one of the secrets of happiness — to work hard for the joy of service rather than for financial gain.

"The man who lives for money never gets enough," she counseled her children many times. "He thinks that is why he is not happy. The real reason is that he has the wrong goal."[1]

* * *

Would Not Remain Idle

CYRUS H. McCORMICK'S father was an industrious, well-to-do Virginia farmer. Because of this, Cyrus had an opportunity for an easy living. Instead, he worked hard on the family farm.

It was while he was thus engaged that he observed the great need for machinery which would enable farmers to do their work more efficiently. In his spare moments, he began to work in the shop, trying to invent and build the much needed machinery. After inventing a two-way plow, and a self-sharpening horizontal plow, he began work on the problem of cutting grain by machinery.

Before long he completed a machine which successfully harvested six acres of oats on the farm of his neighbor, John Steele. After this, success followed success until, in 1871 (40 years after the invention of the reaper), McCormick had massed a tremendous fortune. He was still working hard when his great Chicago reaper plant, with every pattern and vestige of machinery, was destroyed by fire.

Being 62 years old with such a fortune, he was advised by his friends to retire from active business and live in luxury the rest of his life. It was at this time that McCormick's early religious training became evident. He knew that the Lord had not meant for any man to be deliberately idle.

"I know of no better place for a man to die than in the harness," he said. With this, he set about building a bigger and better reaper works. He continued to the time of his death contributing all of his energies to raising the standard of living of his fellow men through the production and improvement of farm machinery.[2]

* * *

After Disaster Struck

EDWARD SHELDON was still a postgraduate at Harvard when his first play became a hit on Broadway in 1908. In his first 10 years as a playwright, Sheldon produced seven successful plays and was acclaimed by critics as one of the most promising writers of his day.

Then disaster struck. Edward Sheldon suffered a stroke. Next he was attacked by a painful form of arthritis that first crippled him, confined him to a wheel chair, and at length condemned him to lie motionless in bed for the rest of his life. Later he became blind as well.

For many this would have been the end, but Edward Sheldon accepted his lot and directed his personal ambitions into the lives of others.

His apartment became a gathering place for those who wanted assistance, advice, and an interested listener. Whole plays were read and acted in Sheldon's presence. Authors read their books to him and were given his much-sought criticism, advice and encouragement. The roster of those he advised, helped and befriended reads like a page from Who's Who: Katharine Cornell, Helen Hayes, Anne Morrow Lindbergh, the three Barrymores, Alexander Woollcott and others too numerous to mention. No one knows how much he rewrote or added to the plays of others for he consistently refused to accept credit for his work.

Though Edward Sheldon spent more than 20 years as a helpless invalid, he harbored no thought of giving up. He gave his time, his intellect, his personality and his friendship to all who came his way. Through the successes of those he helped, he found happiness, perhaps even greater than through personal success.[3]

[1]Adapted from *Mothers of America* by Elisabeth Logan Davis; Fleming H. Revell Company, New York; pages 74, 78.

[2]Adapted from *Kings of Fortune* by Walter R. Houghton; The Loomis National Library Association, Chicago; 1888; pages 393-405.

[3]Adapted from *Unused Alibis*, edited by Philip Henry Lotz; Association Press, New York, 1951; pages 115-120.

Since the beginning, the Church has followed a firm policy of advocating religious freedom for all.

"We Claim the Privilege . . ."

By William P. Miller

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

Suggested Lesson for Stake Conference Sunday, Second Quarter, 1959

(To the teacher: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on stake conference Sunday during the second quarter of 1959. It is assumed that Junior Sunday School classes will use regular lessons for that Sunday. The ward superintendent should have determined, in advance, the number of Sunday School classes that will be held on stake conference Sunday so the teacher will be able to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher.)

Objective: To develop a greater appreciation of the right of each individual to personal religious freedom.

THE doctrine of religious liberty is clearly stated in the eleventh Article of Faith. Although the Church has vigorously acknowledged the restoration of the priesthood and equally vigorously claimed that the sole avenue of exaltation is according to the plan contained in latter-day revelation, the Church has followed a firm policy of advocating

religious freedoms to all people. Persuasion, rather than force, is the only means of recruiting membership in the Church.

Although some of the earliest settlers of the American colonies were not tolerant of others' religious views, by the time the Declaration of Independence was written, a majority of the people in the colonies favored the doctrine of religious liberty.

The second paragraph of the Declaration of Independence states, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." Concerning this statement Elder James E. Talmage said, "Happiness is foreign, liberty but a name, and life a disappointment, to him who is denied the freedom to worship as he may desire."[1]

The founding fathers of the United States affirmed their belief in and allegiance to our Eternal Father at the end of the Declaration of Independence. The last sentence of this document states, "And, for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

Later, when the Constitution was written, the acceptance of religious liberty was considered to be of such importance that the first item in the Bill of Rights, listed as the first amendment to the Constitution, was worded as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." This statement of religious liberty as a national policy was later reaffirmed in state constitutions. Thus religious liberty is not only an accepted doctrine of the Church but is also a legal heritage of all people in the United States.

An excellent, brief history of the development of religious liberty in the United States is found in the July, 1958, *Instructor*, pages 206, 207. This article – entitled "A Legacy to Cherish" and written by Dr. Joel E. Ricks – was prepared at the request of Superintendent George R. Hill. The entire article could very well be presented as part of this lesson.

Chapter 22 of *Articles of Faith* by James E. Talmage is an excellent discussion of this subject.

In considering man's freedom to worship, what do we mean by the word "worship"? Elder Talmage explained the prerequisites for worship. May people worship without attending church services? In what ways is worship motivated by attendance at church services?

Show how intolerance is unscriptural.

Have religious leaders always been tolerant? Explain. In what ways has this intolerance been opposed to the teachings of the Saviour?

Does tolerance mean acceptance of another's belief?

Elder Talmage discussed man's accountability for his own individual acts and the relationship of these acts to eternal life. The teacher should include in this lesson presentation consideration of the degrees of glory as explained by Elder Talmage. The relationship of this part of the lesson to the objective should be clearly made. Although man has religious liberty, given by a power greater than that of man, still man is fully accountable for the use of that freedom and the choices he makes. His entire future in eternity is at stake in these choices. It is of tremendous importance that each member of the Church realize that the degree to which each of us observes the teachings of the Saviour in our daily lives is of personal importance to us. This is true not only for the observance of the laws but for our own personal benefit.

We are now facing serious international problems in dealing with a powerful nation whose leaders not only deny religious freedom but in addition have discouraged religious worship at all. In what ways is this a challenge to our beliefs? Is Communism a threat to our Church? Explain.

[1]Talmage, James E., *Articles of Faith;* The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 1899; Chapter 22.

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Praising God for His mercy, blessings and guidance, Columbus dedicated the land later to be known as the Americas. With the same consistency of purpose and zeal, let us dedicate ourselves to fostering in our students an improved attitude of worship.

O Come, Let Us Worship*

By Elder Gordon B. Hinckley
Assistant to the Council of the Twelve

ONE Friday at midnight, Sister Hinckley and I stood in the wind that was blowing over the airport at Lisbon, Portugal. We watched the planes, one by one — planes of a dozen different nations — lift from the runway, make a wide circle and head into the darkness out over the Atlantic. There was something of majesty and wonder about that night — those great ships taking off into the air, bound for another hemisphere, a new world on the far side of the ocean.

As our own plane climbed up under the stars, I thought of three small ships tediously sailing through that same ocean 466 years earlier from that night. And I thought of a statement in our scripture of the Spirit of the Lord moving upon a man to bring him to this land.

The record states that he traveled through the trackless seas, that his men were on the point of mutiny; but that, with faith, he moved forward. Then, in the early dawn of Oct. 12, 1492, land was sighted. Later that day he stepped ashore, dropped to his knees and worshiped the Lord. Praising God for His mercy, His blessings and His guidance, Columbus dedicated this new land.

My brethren and sisters, as Sunday School teachers and officers, let us dedicate ourselves from this time forth to the task of creating in the lives, and the hearts, and the minds of the membership of the Church a finer attitude of worship.

During the war, I was impressed with a letter which a father let me read from his son. The son wrote: "I have interested two of my buddies in the Church, and I have reached the limit of my knowledge in explaining things to them. I need some books and the answers to some questions. You realize that the little I know about the Church, I picked up in Sunday School."

I think the little that most of us know about the Church, we picked up in Sunday School. If the young people of this Church are to develop a finer attitude of worship, it seems to me they will have to develop that attitude in our Sunday Schools. How we need worship in our lives. How we need relief from the tension and the strain of the world in which we live. How we need to get our feet off the gravel now and again and look to heaven. How we need to worship the Lord!

Our chapels are not clubhouses where we discuss business and the dance of the night before. Rather, they are sacred edifices where we ought to lift our souls to heaven.

I was impressed with a statement made by President George Albert Smith that when we come into the Lord's house, we are His guests.

Guests in His House

I had the opportunity recently of dedicating a beautiful meetinghouse in one of the stakes. Preliminary to that dedication there were a number of speakers who told of the work and sacrifice that had gone into that building. The people had given of their treasure and their strength to erect their ward home. But I reminded them that while up until this hour the building was theirs; from the hour of dedication on, it became the Lord's. And from that hour on, whenever they entered that sacred hall, they came in as

*Excerpts of an address delivered by Elder Hinckley, an assistant to the Council of the Twelve, Oct. 12, 1958, in the Salt Lake Tabernacle at a semiannual conference of the Deseret Sunday School Union.

guests of the Lord; and they should not come in, as it were, with muddy feet and with noise.

I am somewhat full of the dedication of the London Temple. One does not go through an experience of that kind without having something happen. It was an impressive thing to watch 76,000 nonmembers of the Church — people not of our faith, not of our belief — come into that building and walk quietly through without ever uttering a word, without a whisper, without a nudge, without a whistle, but in an attitude that was reverent and worshipful. And when they came out on the front steps, they said, "It's wonderful, isn't it? My, it's beautiful."

That is a beautiful building, but it is not elegant. Much of its beauty comes of the attitude of those who enter it. There is a feeling that the Lord's presence is there.

In New Zealand, 112,000 nonmembers of the Church passed through the Temple. All took off their shoes before they entered, left them at the door, and picked them up again as they departed.

Standing on Holy Ground

I think that we ought to teach our people, figuratively, to take off their shoes when they come into the Lord's house; to get out of the mud, as it were, and to walk as if they were standing on holy ground.

I see no reason why we cannot make each of our lovely chapels an extension of our temples so that those who enter feel something of the presence of the Lord as they come as guests in His holy house.

I think the Sunday School is making remarkable progress in its music. I can remember as a boy the song practices we had. We had a leader who, I think, was a born drum major. He loved to beat a stick and boom out with a voice that sounded like a bass drum. I am not saying that our music should be funereal. I think it should not. We do not have to resort to dirges in order to develop an attitude of worship in the Lord's house. But our music should promote a devotional spirit.

I go back, again, to the temple dedications, when in each session people sang, "The Spirit of God Like a Fire Is Burning." As they sang, many wept. They were touched and they were moved because the Spirit of God like a fire *was* burning. As the choirs sang, "The morning breaks, the shadows flee, lo Zion's standard is unfurled; the dawning of a brighter day majestic rises on the world," one had a feeling of the great, eternal destiny of this, the Lord's kingdom. We experienced a *lift*. We somehow felt that, in very deed, the dawning of a brighter day majestically was rising on the world.

Sing with Devotion

Brethren and sisters, let us sing in the Sunday Schools the great hymns of the Restoration with spirit and purpose and devotion. Let us feel the spiritual aspirations of our people as those aspirations have been set in poetry and music.

As we promote worship with music, let us also place about the sacrament service an inspiring, spiritual atmosphere. In partaking of the sacrament of the Lord's supper, we gather about the Lord's table and eat and drink the emblems of His redeeming sacrifice.

I treasure as one of the inspirational remembrances of my life, a meeting some years ago in the Salt Lake Temple when, under the direction of the First Presidency, the sacrament was administered by members of the Council of the Twelve. There was an awesome wonder about that situation. Men who had been ordained and set apart as special witnesses of Christ in all the world broke the bread and blessed the water, the emblems of His flesh and blood, and passed it to the men of the priesthood who were assembled there.

That memorable occasion was a spiritual feast, and there is no reason why the partaking of the sacrament in Sunday School should be essentially different — no reason why it, too, should not be a soul-lifting, inspiring experience as we are reminded of the sacrifice of the Lord and as we covenant with Him.

Pray before Speaking

I think, likewise, that the same spirit can be carried forward in our talks in the Sunday School. I know that we cannot all be orators. I know that most of us are frightened and have a difficult time in speaking in public. But I am confident that if those who speak on Sunday morning will go before the Lord in prayer and seek His blessings upon their efforts, we shall have much added to the spirit of worship in our Sunday School exercises.

> "I was an hungred, and ye gave me meat." (*Matthew* 25:35.)

> "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Matthew* 4:4.)

> "God is a spirit: and they that worship him must worship him in spirit and in truth." (*John* 4:24.)

I was fascinated the other day, in reading again of the two men who talked with the resurrected Saviour on the way to Emmaus. They knew Him not, but when He had disclosed His identity and left them, they looked at one another and said, "Surely our hearts did burn within us."

I am satisfied that with conscientious effort we can build in our Sunday Schools the kind of attitude and atmosphere that will impress those who come so they will say when they have gone, "Surely our hearts did burn within us."

May the Lord help us in our responsibility to build an attitude and an atmosphere of worship in the Sunday School that those who come there shall be inspired and go away as those who have been fed, I pray in the name of Jesus Christ. Amen.

Photo by BYU Audio-Visual Center.

Lloyd Hawkins, Kenneth Bullock and Kathy Dispan of the East Provo Stake form a listening group to note specific points of an inspirational address by the late Elder Matthew Cowley.

Teacher Improvement Lesson — Monthly Preparation Meeting, April, 1959

Let Groups Help You Teach

*By Stella Harris Oaks and Edith B. Stimpson**

GOSPEL teachers who keep up with the times know and use some of the methods of working with groups.

People learn as much from their relationships with others as from all the formal lessons that are taught.

People like to participate, to be doers as well as hearers.

The physical setup of the room is important for the exchange of ideas. Placing seats in a circle, a semicircle or even a double circle around a table makes a completely different kind of interaction among the group than do formal, straight rows of chairs.

There is nothing inspiring about viewing the back of a friend's head. Ideas and discussion are stimulated by seeing others' eyes and facial expressions. Currents of thought cross back and forth, involving others, just as a ball is kept aloft by a circle of players, each responsible to add his punch.

How do you plan so that people become a part of the lesson? One way is to give them something to talk about. For example, have young people in groups of two or three (no more) visit for an hour, by appointment, with fine, strong adults in your own ward. Send the students to the adults' homes to interview them on questions like:

"What events in your life have built your testimony?"
"What hardship helped you grow spiritually?"
"What is the greatest blessing that has come to you?"
"What Church position have you enjoyed most?"

Because they have interviewed others with a definite goal, the young people will not fail to make stimulating reports to the class. It is an experience that will remain a life memory both for the students and the persons visited.

Another way to stimulate discussion is to organize listening teams. Using recordings of great spiritual talks (such as those available from Brigham Young University Audio-Visual Center), divide the class into groups and direct them to listen for specific points. For instance, if the class were listening to the late Matthew Cowley, you could ask one group to listen for "What did Matthew Cowley do for the people in the islands?" – another for "What did these people do for him?" – and another, "What are the unsaid, implied principles you heard beyond the spoken word?"

A class can be assigned to listen to general conference in the same way, or to a good talk by an authority, or a well-prepared presentation by the teacher.

An easy way to involve everyone in a class is to ask two persons seated side by side to talk together for five minutes on a stated topic. A genealogy class studying what to include in an ancestor biography could have teams of two discuss, "The characteristic quality in my grandmother that impressed me," and then share some of the comments with the total group.

Try having pairs of students discuss what they see in a displayed picture in relation to a certain topic. For example, show a picture of President David O. McKay or other religious leaders and ask the pupils to discuss the leaders' contributions to world brotherhood, or the difference between a prophet and other great men.

We saw Lowell L. Bennion demonstrate an activity

(*Concluded on page 42.*)

*Mrs. Oaks is director of general education and Mrs. Stimpson is supervisor of elementary education, Provo (Utah) City School District. Both have been Sunday School teacher trainers.

Am I My Brother's Keeper?

By General Superintendent George R. Hill

A VERY prominent Church authority had his automobile stolen. The thief, an early teen-age youth, was apprehended by the police. Fortunately, neither the car nor any person was damaged. But what about the boy's soul?

This worthy Churchman — judging by the boy's frank and open demeanor that he was not a criminal at heart, and deciding that if the boy were committed to the state industrial school, his associates might have a baneful effect — asked to have the boy committed to his custody.

He asked the boy why he had done the act. The boy replied that he had yielded to an impelling desire to take a ride in an automobile. His parents did not have a car. He longed to drive one. He had observed all of the starting and stopping mechanisms until he was sure he could work them. He had watched how it was done in demonstrations and over television. Boys at his school were bragging about similar experiences.

The Churchman, a most understanding father of a large family, undertook to guide the lad through kindness to a keen appreciation of right and wrong. He even took the boy for rides when the boy called on him.

Photo by H. R. Moffat.

Mrs. Rachel Perrett, teacher, Nanaimo Branch, Victoria District, Western Canadian Mission, discusses problem with Lance Brown.

Three or four years have now passed. The guiding influence, example and love of that Churchman have paid dividends. The boy is not a delinquent. Instead, he is a model lad whose ambition is to be like his benefactor.

These four quotations have guided the man in helping the boy:

"LEAVES OF GRASS"[1]

"There was a child went forth every day,
And the first object he look'd upon, that object he became,
And that object became part of him for the day or a certain part of the day,
Or for many years or stretching cycles of years . . .

"And the apple-trees cover'd with blossoms and the fruit afterward, and wood-berries, and the commonest weeds by the road,
And the old drunkard staggering home from the outhouse of the tavern whence he had lately risen,
And the schoolmistress that pass'd on her way to school,
And the friendly boys that pass'd, and the quarrelsome boys,
And the tidy and fresh-cheek'd girls, and the barefoot negro boy and girl,
And all the changes of city and country wherever he went . . .

"The mother at home quietly placing the dishes on the suppertable,
The mother with mild words, clean her cap and gown, a wholesome odor falling off her person and clothes as she walks by,
The father, strong, self-sufficient, manly, mean, anger'd, unjust,
The blow, the quick loud word, the tight bargain, the crafty lure,
The family usages, the language, the company, the furniture, the yearning and swelling heart,
Affection that will not be gainsay'd, the sense of what is real, the thought if after all it should prove unreal . . .

"The schooner near by sleepily dropping down the tide, the little boat slack-tow'd astern,
The hurrying tumbling waves, quick-broken crests, slapping,
The strata of color'd clouds, the long bar of maroon-tint away solitary by itself, the spread of purity it lies motionless in,
The horizon's edge, the flying sea-crow, the fragrance of salt march and shore mud,
These became part of that child who went forth every day, and who now goes, and will always go forth every day." —*Walt Whitman.*

"HAVE I DONE ANY GOOD?"[2]

"Have I done any good in the world today?
Have I helped anyone in need?
Have I cheered up the sad, and made someone feel glad?
If not, I have failed indeed.
Has anyone's burden been lighter today,
Because I was willing to share?
Have the sick and the weary been helped on their way?
When they needed my help was I there?"

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[1] *Leaves of Grass*, Aventine Press, New York, 1931; pages 372-374.
[2] "Have I Done Any Good?" by Will I. Thompson; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 58.

"THE BRIDGE BUILDER"[3]

"An old man, going a lone highway,
Came at the evening cold and gray,
To a chasm, vast and deep and wide,
Through which was flowing a sullen tide.
The old man crossed in the twilight dim —
The sullen stream had no fears for him;
But he turned, when he reached the other side,
And built a bridge to span the tide.

" 'Old man,' said a fellow pilgrim near,
'You are wasting strength in building here.
Your journey will end with the ending day;
You never again must pass this way.
You have crossed the chasm, deep and wide,
Why build you the bridge at the eventide?'

"The builder lifted his old gray head.
'Good friend, in the path I have come,' he said,
'There followeth after me today
A youth whose feet must pass this way.
This chasm that has been naught to me
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim;
Good friend, I am building the bridge for him.' "

—*Will Allen Dromgoole.*

[3]"The Bridge Builder," as in *The Best Loved Poems of the American People*, selected by Hazel Felleman; Garden City Publishing Company, Garden City, New York, 1936; page 137.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matthew* 25:34-40.)

LET GROUPS HELP YOU TEACH

(*Concluded from page* 40.)

that involved every person in a large group. Each of the Beatitudes he handed to one of the groups of four persons. Then he gave them 10 minutes in their individual groups to discuss and apply their topics to modern life. They were then asked to report to the total group (now seated in a circle) the best two thoughts they had about their group's assigned topic. They were also asked to present a question that came up in their discussion that they wanted the total class to help them clarify.

The argumentative desire is present in the members of any group, adults or children. Though debate will be used less than some other group techniques, it is good for airing questions on which there is no firm, definite answer, such as: "Resolved: that life today develops character and testimony more than in pioneer days," or "Resolved: that parents are accountable for the acts of their children," or "Resolved: that racial intolerance is as great today as in the days of the Saviour."

Learning to work with groups actually is recognizing the human needs of people. If we took this into consideration, we would do very little lecturing. The efficient teacher knows the inner feelings, desires and hopes of his students. His lesson does not start from the subject matter, but from the age characteristics of the group he teaches.

To learn something about the students you teach, have them fill out a paper answering some of the following:

"What I am most happy about."
"What I worry about."
"If I had three wishes, they would be; . . ."

We know of a boy who surprised his teacher by responding to the latter topic, "I would get a new wheel chair for my mother, and I would wish my daddy not to drink any more." A wise teacher can develop an action program from such revealed feelings.

The teacher ought to find out something about himself, too. Some teachers have been mature enough to ask children to respond to, "I like a teacher who . . ." or "The teacher I remember best." Answers help the teacher get close to students, especially the ones whose complicated personal relations may soon pull them away from activity in the Church.

There are at least two lesson "outlines" in every Sunday School classroom — the one the teacher has planned and the one that is embodied in the age-group needs and interests of the pupils. In case the teacher does not come to class with a lesson, the pupil begins promoting his own interests. That is when the teacher is faced with discipline problems and the discouraging inability to "get across" to the class. It is when the teacher needs to know more about involving himself and his students in group activity.

Each of us who teaches by the question-and-answer or lecture methods could do well to study group methods. Creative teachers will work out many ways to involve their students, and students will enjoy and profit by varying interacting methods. The world's greatest need is creative experiences, shared in the midst of fellowship, that make men want to find ways of working with each other.

Meet Your New Board Members

By Harold Lundstrom

SUNDAY School workers around the stakes of the Church are pleased with the General Superintendency's announcement that Newell B. Weight has been reappointed to the general board.

Newell B. Weight

He had been released in February, 1957, to continue graduate study after serving four and one-half years since his first appointment in September, 1952.

National honor came to Brother Weight in February, 1957, when he was awarded a Danforth Teaching Grant — one of 57 in the nation. This $5,000 grant, plus all school expenses, Brother Weight has been using to pursue a Ph.D. degree at the University of Southern California in Los Angeles. He had been granted both his A.B. and M.A. degrees by Brigham Young University in 1938 and 1946.

Brother Weight has also previously received national acclaim for his success as director of the famed Brigham Young University a cappella choir. He will return to the BYU campus for the spring quarter upon completion of his USC studies.

In addition to his professorship in the BYU Department of Music, Brother Weight has given long and continuous service in many Church music and teaching assignments. He has served as chorister in Snowflake Stake, Arizona; St. George Stake, Parowan Stake, East Provo Stake, and Kolob Stake, Utah; and the Los Angeles Stake, California.

The new board member also served as a member of the high council of the newly-organized BYU Stake during 1956-1957.

A son of Ralph B. and Minerva B. Weight, Brother Weight is a native of Springville, Utah. He is married to the former Dorothy Hill of Springville. They are the parents of six children: four daughters and two sons.

* * *

ANTHONY I. BENTLEY comes to the Sunday School general board with a long record of Church service and academic accomplishments.

Anthony I. Bentley

Brother Bentley, an instructor in religion at Brigham Young University, had previously taught in the Colonia Juarez Stake Academy, Mexico.

In his Church assignments, he has served as a bishop of the Colonia Juarez Ward, Juarez Stake. Previously he had been president of the elders quorum and also served as the Juarez Stake historian.

In the East Sharon and the Maricopa Stakes, he was a member of the YMMIA stake boards. He has served as a ward Sunday School superintendent twice and also has been a member of the Hollywood Stake Sunday School board. He has also been a ward YMMIA superintendent.

Anthony I. Bentley was born in Colonia Juarez, Mexico, a son of Joseph Charles and Margaret Ivins Bentley. After completing his high school, he attended BYU where he was elected president of the student body during the school year, 1929-30. He was granted his B.A. degree at BYU in 1930. Ten years later, the University of Southern California awarded him an M.A. in sociology.

The new board member has been active in Boy Scout affairs. In Mesa, Arizona, and Logan, Utah, he served as a field executive—being associated with the Roosevelt and Cache Valley Councils.

Brother Bentley is married to the former Ella Farnsworth. They are the parents of four daughters (Mrs. Marilyn B. Nielsen, Colonia Juarez; Eleanor; Margaret; and Judith) and three sons (Anthony I., Jr., serving a mission in Peru; Kenneth; and Ronald).

What's New at Deseret Book

Listening to the Bible is a new and thrilling experience. The complete New Testament of the King James Version is available on 26 Audio Book records (R 901) at $29.95 for the set. Or, nine complete books of the Old Testament, (*Genesis, Judges, Ruth, Esther, Psalms, Proverbs, Ecclesiastes, The Song of Solomon* and *Isaiah*) also are available on 26 Audio Book records (R 902) for $29.95. Or, available separately are *Psalms* on six records (R 904) at $6.95; *Genesis* on six records (R 905) at $6.95; *Proverbs, Ecclesiastes* and *The Song of Solomon* on four records (R 906) at $4.95; *Judges* and *Ruth* on three records (R 907) at $3.95. Order from Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

SEVENTH OF A SERIES

The Beginning of Jesus' Miracles

Excerpted by
Kenneth S. Bennion
from Lectures by
President J. Reuben Clark, Jr.

This is the seventh in our series of reports of informal lectures given by President J. Reuben Clark, Jr., in 1939, under the auspices of the Young Women's Mutual Improvement Association. Our sixth report told of the return of Jesus from the wilderness, of John's testimony concerning Him, and of the selection of the first disciples.

Here are basic studies of the early part of the ministry of Jesus; here are gathered for us many references; and here — spelled out for us — are many thoughts that will help us in our own understanding of the scriptures and in our teaching of them to others. —*Kenneth S. Bennion.*

"AND the third day there was a marriage in Cana of Galilee . . ."

This is understood by the critics to mean the third day after the four days already discussed. That is the one reference that critics can really point to as evidence that it is this Bethabara near the southern end of the Sea of Galilee, as I have previously pointed out, where the baptism of Jesus took place, because this town is only a short distance from Cana. The other Bethabara, or Bethany, is far away, near the Dead Sea.

". . . And the mother of Jesus was there." (*John* 2:1.)

I am not going into the question of this marriage — as to whose it was. You people know some of the speculations that some of our people have made regarding it. However, there are certain peculiarities about it that are interesting. First of all, it is interesting to note that the mother of Jesus was there and seemed to assume control of the whole celebration.

"And both Jesus was called, and his disciples, to the marriage.

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine." (*John* 2:2, 3.)

That, to me, is rather a significant and, at the same time, difficult sentence. Are we to assume that the mother knew nothing about Jesus and His powers, as some would try to have us believe? Or are we to assume — and I think we must — that she still remembered the announcement made to her by Gabriel — still remembered who this Son of hers was.

It is interesting to inquire here why she should come to Him when wine was needed. After all, that was rather a trivial thing for the use of divine power, particularly when we recollect that the Lord had already refused once to exercise a similar power when He was asked to turn stones into bread. But, that is the record.

"Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come." (*John* 2:4.)

A great deal has been said about the reproof which seems to be involved in the expression, "Woman, what have I to do with thee?"

Certain groups of religionists and certain churches try to explain away any reproof, because they regard Mary as immaculate, and an immaculate person would not be reproved; but I do not quite see how one could get anything but a reproof out of those words, "Mine hour is not yet come." He did not mean His death and His resurrection; but apparently He meant that the hour to begin His work, His miracles, had not yet come.

That is a curious expression, too, because I am convinced that He knew He was going to perform the miracle. Nothing was hidden from Him. Just why that should be said, I do not know.

"His mother saith unto the servants, Whatsoever he saith unto you, do it." (*John* 2:5.)

She evidently knew her son. She had complete confidence, complete faith, probably full knowledge of what the Saviour was going to do on this occasion.

"And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." (*John* 2:6.)

Each waterpot held from 18 to 27 gallons, or 108 to 162 gallons in all.

"Jesus saith unto them, Fill the

waterpots with water. And they filled them up to the brim.

"And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it." (*John* 2:7, 8.)

Apparently there was no ordinance, and there is no record of any prayer. They filled the waterpots and then drew out. Much has been written about this miracle — whether all the water was turned into wine or whether only that part which was drawn off was turned into wine. The critics have tried to explain the turning of the water into wine by symbolization; that is, first there was the water that went into the vine, into the grapes, being pressed out and fermented, etc. All this seems to me a little bit foolish. We might just as well accept the account as it is recorded. This was a miracle.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

"And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." (*John* 2:9-11.)

It is an amazing thing all through this whole account to note how all the disciples of Jesus were impressed with miracles and signs. In spite of all the preaching Jesus did, and after the whole mission was over and the week of the Atoning Sacrifice; notwithstanding all the suffering they had seen and all the other things that had transpired, at the time of the Resurrection His disciples said they would not believe unless they saw. This statement was not made by Thomas only. We have come to speak of the "doubting Thomas"; but all the rest, as well as Thomas, doubted.

Now why should this turning of water into wine be the first miracle? Why was the mother, and why was the Saviour, so much interested in it? Why did He obey His mother? What was there about this water that was changed into wine? And 162 gallons of wine is a considerable quantity! Some people have tried to explain it on the theory that it was a nice wedding gift to the bridegroom. We do not know all these answers.

Then the account continues:

"After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days." (*John* 2:12.)

"And his brethren . . ."

Those words have given rise to much discussion, much speculation; and out of the scriptures themselves we can get no real answer. There have been three principal hypotheses of what that statement means.

The first one, which has come to be called the Epiphanian view, is that His *brethren*, who are also mentioned in another part of the book, were the children of Joseph by a former marriage. Either they were his own children or he had married his brother's wife — as was the custom in those days, a Levirate marriage. That view is adopted by the Greek Catholic Church.

Another view is called the Helvedian. At the second rejection of Jesus in Nazareth, where He taught astonishingly in the synagogue, the Nazarenes said:

"Whence hath this man this wisdom, and these mighty works?

"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

"And his sisters, are they not all with us? Whence then hath this man all these things?" (*Matthew* 13: 54-56.)

The Helvedian theory is that these were the children of Joseph and Mary, born subsequently to the birth of Jesus.

The third theory is called the Jerome theory or Jerome view. This theory is stated variously; but for our purpose, these could be the children of Joseph's brother Cleophas (or Alphaeus). This theory is adopted by the Roman Catholic Church because it permits them to contend not alone for the virginity of Mary but also of Joseph, her husband. They claim that both were perpetual virgins.

Now the need for such a doctrine seems to me to be founded upon the view that marriage is somehow discreditable, that marriage is not the highest way of life, that there is something wrong about it, and that celibacy is really the highest type of life.

There are some things said later by the Saviour, toward the end of His mission, that some people have construed as giving a basis for such a contention. Regarding these later statements, however, I have always personally had some reservations. Here is one of the places where our thesis applies, that we believe the Bible to be the word of God as far as it is translated correctly; and I think this is not translated correctly. We believe that marriage of man and woman for time and eternity is the eternal wisdom of the association of the sexes; that it has a divine purpose and that out of it come the various doctrines which we have of eternal progression.

It seems to me that none of us would be shocked by the thought, which I believe, that these brethren and sisters were, so far as Mary, the mother, was concerned, brothers and sisters of Jesus. Obviously, Joseph, the parent of them, was not the parent of Jesus. That is very largely, I may say, coming to be the Protestant view.

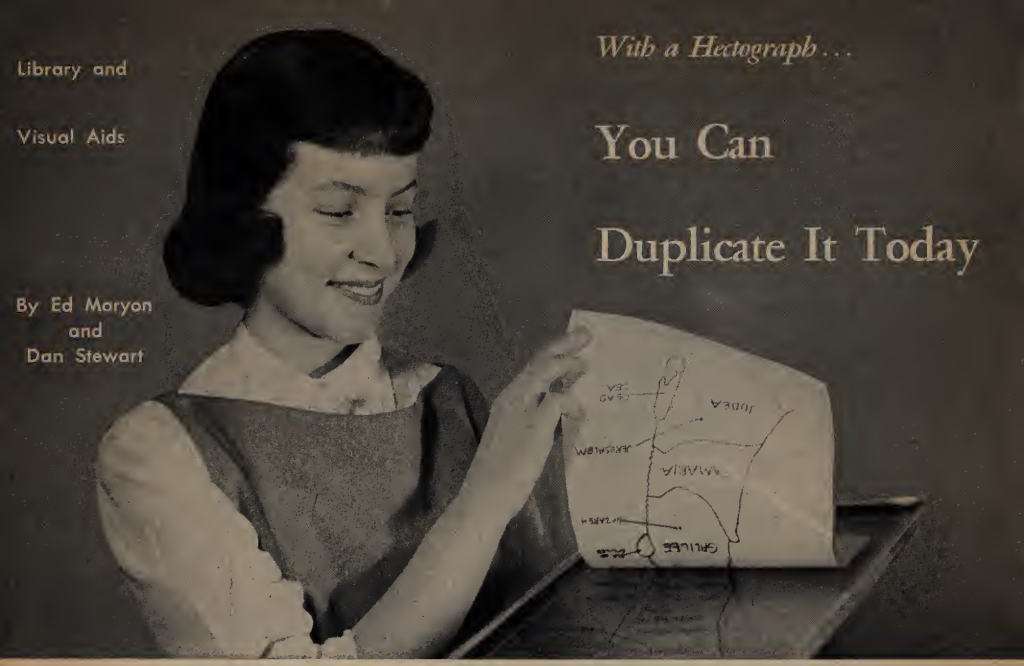
* * *

Next month we shall conclude the present series of excerpts from the informal talks presented by President Clark 20 years ago. In that article we shall consider the first cleansing of the temple, some of the miracles, the presentation of basic Gospel principles, and just a few salient events in the Master's life. All students and teachers of the *New Testament* should keep each of these brief reports, for they contain important source material.

With a Hectograph . . .

You Can Duplicate It Today

By Ed Maryon
and
Dan Stewart



LEADERS and teachers often find it desirable, if not essential, to distribute copies of written material to their workers or class members. However, to wait for someone to run the copies off on an office-type duplicator is often inconvenient and impractical. The problem could be simply solved if everyone had a duplicator in his own home, but the size and expense of office-type duplicators makes this highly impractical.

An inexpensive, home-made duplicator that is completely adequate for most church purposes can be available to all leaders and teachers. The ingredients are easily obtainable at most neighborhood drug and grocery stores for a small price, and only about an hour is needed to put them together.

This home-made duplicator, commonly called a hectograph, has many potential, practical uses. Teachers may want to pass out copies of pictures, maps, lesson outlines, quizzes or quotations. Leaders of various organizations may profit by using the hectograph to reproduce agendas, instructions, rosters for telephoning, membership lists, charts, etc. All of these materials, as well as many others, can be reproduced, once the hectograph is made, in only a few minutes; and as many as 50 to 75 copies may be made from one master. Moreover, the hectograph may be used over and over again to reproduce from other master copies.

Making the Hectograph

Materials.

1 Package (one ounce) of clear, unflavored gelatine. It usually is packaged four envelopes to the box.

3 Tablespoons of sugar.

1 Cup of cold water.

1 Pint of glycerine (can be purchased from a chemical supply house or from the local druggist).

1 Covered baking pan that is large enough to accommodate an 8½x11-inch sheet of paper. A covered baking pan is desirable so the gelatine surface is protected while the hectograph is not in use.

Directions.

Mix the gelatine, sugar, water and glycerine together and boil at low heat for seven minutes. The utensil in which the ingredients are boiled should be large enough that the ingredients will not boil over. (These amounts make a single recipe. They can be doubled or tripled if a deeper or larger hectograph is desired.)

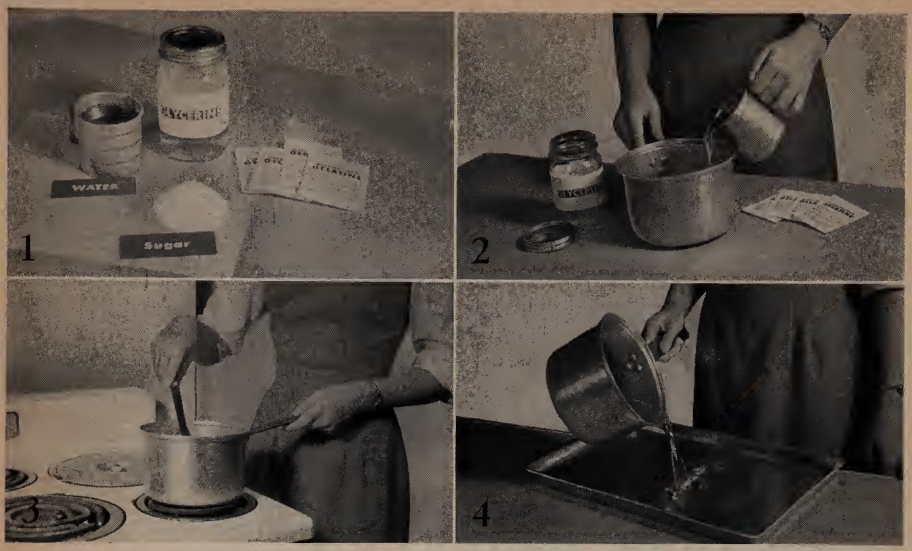
After the mixture has boiled, pour it into the baking pan and allow it to cool overnight. While the liquid is still hot, it is *very important* to skim off bubbles and foam from the surface. If they are not removed, the printing will be spotty.

When the composition has jellied, it can be sponged with warm water, which will help clear the surface of any remaining bubbles. It is then ready for use.

Using the Hectograph

Preparing the original copy.

There are four types of materials that can be used for making the master copy: hectograph pencils, hectograph typewriter ribbon, hecto-



1. *Ingredients to make a hectograph unit.*
2. *Mix all component parts in a sauce pan.*
3. *Boil and stir at low heat for 7 minutes.*
4. *Pour in a pan larger than 8½x11 inches.*

graph carbon paper and hectograph ink. It is necessary to use hectograph materials, as ordinary writing materials will not produce copies.

When using the pencils, ink or typewriter ribbon to make the original copy, a hard-surface paper (such as ledger paper) gets the best results. Absorbent paper will not work. When ink is used to make the master copy, it should be allowed to dry without blotting. The ink can be applied with either a pen or a brush.

Make the master copy as you want it to appear on the finished copies — it must not be drawn or typed in reverse. When using carbon paper, type or draw through to the master copy from the back side of the carbon.

Conditioning the Surface.

Before using the hectograph, wet the surface with a sponge, using lukewarm water in cold weather and cool water in hot weather. Hot or cold water should always be avoided. When typewritten or penciled originals are used, the hectograph surface should be dried by rubbing the palm of the hand over it after it has been sponged dry. When ink or carbon paper is used, the surface should be thoroughly dried by blotting it with several sheets of newspaper.

Applying the Original Master.

The original master copy is always placed on the hectograph face down. Start with one side of the copy and carefully smooth the complete master into place. It should be rubbed or rolled gently so that contact is made at all points of the master. Leave the master in this transferring position for about one-half minute and then remove it carefully.

When you are applying the master to the hectograph, it is a good idea to lay the copy on the gelatine pad in a square position against one edge, so that the copies can be registered easily into their proper position when they are transferred.

Making the Copies.

Copies can be made immediately after the master has been removed. They are made simply by applying blank sheets of paper to the negative image on the hectograph. Each sheet should be rubbed or rolled lightly so that an overall contact is made with the negative, and then pulled off with care. During this step, speed is essential for securing the maximum number of sharp copies.

Clearing the Hectograph.

Immediately after each printing, the surface can be easily cleaned by sponging it with plenty of lukewarm water. It should be rubbed until the copy in the gelatine has been completely erased. Again, avoid hot or cold water. Blot the remaining moisture with newspaper, and the hectograph is ready for reuse or storage. When not in use, keep a metal cover on the hectograph and store it in a cool, clean place (but not in the icebox).

If you are using the hectograph for the first time, or if you are trying new materials, it is time well-spent to experiment in preparing a sample master and making a few trial copies. This will always help you get the best results.

Photo by BYU Audio-Visual Center.

Helping to create a picture during a family hour to be remembered, are: (l. to r.) Deneille, Mother Kay Jon, Father Glen holding Baby Cosette, and Michelle Wiese.

Tonight Is for Toddlers

By Larry D. Sargent

PRIDE and joy of the Glen Wiese children is a picture that hangs in their room. The evening that this "work of art" was created will long be remembered by both children and parents.

"It started this way," said Sister Wiese, as she recalled the family night when the picture was created. "We began with the two girls — Michelle, who is 3, and her sister, Deneille, not quite 2 — singing, 'The Choo Choo Train' song they learned for Daddy. They were like two impatient race horses at the starting gate, and it was difficult to get the girls together even to start.

"Deneille was too excited to wait for the part where she could pump her little arms to 'Choo—choo—choo, choo, choo!' Her baby 'choos' kept getting in the road as Michelle and I blew the whistle and made the wheels go around.

"The girls had performed for Daddy, and now it was his turn to tell a story," the mother continued. "We had various characters and illustrations about his story already cut out of colored art paper. The children were to paste them on the picture as the story progressed.

"'Once upon a time . . .' the story began. I put some glue on a cat and handed it to Michelle. She plunked it on one corner of the page and smoothed down his tail.

"'. . . The cat walked and walked 'til he came to some red tulips . . .' And I handed Deneille two red tulips. She placed them on the picture. 'Tulips don't grow on a cat's tummy,' I protested weakly. But our weest Wiese just looked at me joyfully. 'Pretty, Mama,' she exulted.

"So, as our family night story progressed, the tree was pasted in the left-hand corner of the sky and the stars beamed up out of the river."

Evenings such as this one are a regular occurrence with this young Brigham Young University family. They are one of many families living in Wymount Village on the BYU campus, Provo, Utah. In Brigham Young University First Ward, Brother Wiese is a Sunday School class teacher. At the "Y," he is working on a master's degree in English and plans to teach that subject in college after he has completed his education.

Glen and Kay Jon Wiese have been holding family nights since they were married. As the children were born and grew older, they were included in the activities. At first, their part was only to listen while their parents read to them; but now they are beginning to take part themselves more and more.

"After a quick scrubbing, they are ready for the prayer that opens our family night," said Sister Wiese.

A typical evening might include games, songs, stories and prayer help. Thus the parents build in their children a love for the home and family life. Each week the two small daughters look forward with anticipation to the family night.

Sister Wiese summed it up in these words: "Our family nights have been a kaleidoscope of colorful and rewarding patterns. Family nights need to have lots of parental guidance, but they are rich in helping us to understand a child's world. The love and unity form a positive discipline, basic in our efforts to rear our daughters in righteousness."

"We Have Seen the Plates . . ."

The Story

After Joseph Smith had received the gold plates from the Angel Moroni, he met bitter opposition of the people in Manchester, New York. He considered the possibility of going to another locality where he could carry out his work of translating the characters on the plates. He received an invitation from his wife's parents to come and live with them in Harmony, Pennsylvania. Joseph was very poor and needed money to pay off his obligations and make the trip.

He found a friend in Martin Harris of Palmyra, New York, who gave him 50 dollars. With the money, he paid off his obligations and moved to Harmony, into the home of Emma's father, Isaac Hale. Later, he purchased from Mr. Hale a small farm, to which he moved.

Martin Harris visited Joseph in Harmony and there, for a time, acted as scribe in the translation of the plates. When Martin lost some of the manuscript, he was denied the opportunity of acting as the Prophet's scribe again.

A young schoolteacher by the name of Oliver Cowdery, who had been teaching near the home of the Smiths in Manchester and had boarded with the family, learned about the Prophet, his vision and the plates. Feeling that these stories were true, and wanting to investigate further, he went to Harmony and assisted Joseph in the translation of the records.

Opposition still followed the Prophet's work, and again a change of residence seemed necessary. Oliver Cowdery wrote to a friend, David Whitmer of Fayette, New York, asking him to come and take Joseph and himself to the Whitmer home in Fayette. David consented to do this; and when they arrived in Fayette, the Whitmer family treated them most cordially, giving them free board and other assistance which they needed.

In the latter part of June, 1829, translation of the Book of Mormon was finished. Three special witnesses were now to be chosen in accordance with revelation received by the Prophet.

Through a revelation received by Joseph Smith, Martin Harris was told he might be chosen as one of the witnesses if he would humble himself before the Lord and acknowledge the things he had done wrong. (Doctrine and Covenants, Section 5.) It was natural that Oliver Cowdery and David Whitmer would want to be the other witnesses because of their very close association with the Prophet.

They prayerfully sought the privilege of being special witnesses; and, through revelation, their request was granted. (Doctrine and Covenants, Section 17.)

Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris went to some woods close to the Whitmer home to pray. Joseph prayed first, and then each man in turn prayed for Heavenly Father's special consideration. They did this twice without result. Martin Harris, feeling that it was because of his transgressions that no answer was received, withdrew from the others.

The three remaining ones knelt in prayer again. In a bright light an angel appeared. The angel took the golden book and, turning it leaf by leaf, showed the witnesses the engravings on the leaves.

Then they heard a voice saying, "These plates have been revealed by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

Joseph Smith left Oliver Cowdery and David Whitmer and went in

(*Continued on opposite back of picture.*)

"WE HAVE SEEN THE PLATES..."

Detail from Mural Painting
by **Edward T. Grigware.**

Reproduced for The Instructor
by Wheelwright Lithographing Co.

Copyright

AND LATER
EE WITNESSES
THE EIGHT WITNESSES

The Story

(*Continued*)

search of Martin Harris. Some distance away, Joseph found him. Martin asked Joseph to pray with him so that he might see the plates also. They prayed together; and before long the two men saw the same messenger and the plates that Joseph, David and Oliver had seen shortly before. Martin was exceedingly happy.

All of the men went back to the house; and the Prophet told his mother and father, who had come to visit him, of his great happiness in knowing that three others besides himself had seen the plates. Martin, David and Oliver expressed the joy they felt that now they had both seen and heard such wonderful things.

Besides the three witnesses, eight others were called to see the plates and testify to the world. According to David Whitmer, the three witnesses viewed the plates ". . . in June, 1829, the latter part of the month; and the eight witnesses saw them . . . the next day or the day after."[1]

Shortly after the three witnesses had seen the plates, the Prophet went to Manchester from Fayette to make arrangements to get the Book of Mormon published. With him were several of the Whitmer family, the family who had befriended and helped him in so many ways. After they arrived at the Smith residence, Joseph's father; his brothers, Hyrum and Samuel; and four of the Whitmer family – John, Peter Jr., Jacob, Christian – and Hiram Page, a brother-in-law of the Whitmers, went to the woods where the Smith family liked to go for secret prayer. Here the Prophet showed the eight witnesses the plates. It was done in a matter-of-fact way and not attended by any splendid display of the glory and power of the Lord and the ministration of an angel. These witnesses not only saw the plates, but handled them and examined the engravings which had the "appearance of ancient work, and of curious workmanship."[2]

The testimonies of the three special witnesses and of the group of eight others are contained in all published copies of the Book of Mormon.

The Picture

To prove that the source of the Book of Mormon was true, the Angel Moroni showed the gold plates to three witnesses, Martin Harris, Oliver Cowdery and David Whitmer, and, of course, the greatest witness of all, the Prophet Joseph Smith. Later, eight witnesses were allowed to see the plates.

The men are spellbound as they watch the angel turn the leaves of the gold plates. Now they could see for themselves the ancient engravings.

Edward T. Grigware painted the essential facts of the story. He made excellent use of contrast to bring out the central figures. The brightness of the light, the white-clad figure of the angel, the gold of the plates stand out against the dark-clad figures of the men. The scroll underneath not only describes the picture, but tends to unify and tie the group together.

In the Cody Mural – but not in this *Instructor* picture – the Book of Mormon, translated from the plates, is prominent in a burst of light over the heads of the witnesses.

The Book of Mormon is accepted by the Latter-day Saints as one of the Standard Works of the Church.

–Hazel West Lewis.

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[1]*The Latter-day Saints' Millennial Star*, Vol. XL, No. 49, page 771.
[2]Smith, Joseph, the Prophet, *History of the Church of Jesus Christ of Latter-day Saints*, Deseret News, Vol. 1, page 58.

Flannelboard Story

Job's Faith and Courage

By Marie F. Felt

Painting by Dorothy Handley.

Maintaining his loyalty, Job ripped his cloak, shaved his head, worshipped God.

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God . . ." —*Job* 19:25, 26.

IT was in the land of Uz that Job lived, near Chaldea from which Abraham had come. Like Abraham, Job was a great man, full of faith and great love for our Heavenly Father. Every day he would pray to God and offer sacrifices to Him. In every way and at all times he tried to live as he thought God wanted him to live.

"Now there was a day," the Bible tells us, "when the sons of God came to present themselves before the Lord." (*Job* 1:6.) Since Satan, or the devil, is also a son of God, he was there, too.

As the Lord was speaking, He asked Satan where he had been and what he had been doing. Without giving much information, Satan said that he had been "going to and fro in the earth, and . . . walking up and down in it." (*Job* 1:7.)

Now the Lord knew what Satan meant. He had been looking for someone to tempt to get them to do wrong things. When successful in this, he really was very happy.

Knowing that Job was strong in his faith and that he would not do anything but what our Heavenly Father had said was right to do, the Lord said to Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth [abstains from and avoids] evil?" (*Job* 1:8.)

Satan knew he could not be successful with Job as long as Job had the protection and blessing of our Heavenly Father. Satan said, however, that he was sure Job would curse God if all Job had were taken from him.

The Lord was so sure Satan was wrong that He was willing for Satan to try. God said to Satan, "Behold, all that he [Job] hath is in thy power; only upon himself put not forth thine hand." (*Job* 1:12.) Satan was not to harm Job's body, no matter what else he did. Anything that Job had or owned, Satan would be free to do with as he saw fit. Satan, therefore, went ahead to do all the damage he could to Job and Job's possessions.

One day a messenger came to Job with tragic news. He said that while the oxen were plowing, and the donkeys were eating beside them, the Sabeans (natives of Sheba, an ancient kingdom in southern Arabia) came "and took them away." With their swords, the Sabeans also killed the servants who were caring for the animals. The messenger said he was the only one who had escaped to tell about it.

While this servant was still speaking, another servant arrived. This one also had bad news. He told Job that fire had come and had burned up all his sheep and the servants who were with them. He alone was saved, so he hurried to tell Job what had happened.

Before he had finished, another servant came. This one said three bands of Chaldeans (from southern Babylonia) had come and had taken all of Job's camels away. The servants who had been with these animals had been killed, he said.

As if this were not enough, still another servant arrived with the worst news of all. It was about Job's

sons and daughters who had been eating and drinking in the eldest son's house. The servant said a great wind from the wilderness had come and "smote [struck] the four corners of the house, and it fell upon the young men, and they are dead." (*Job* 1:19.) This servant alone escaped to tell about it.

But even with all this trouble and tragedy coming at once, Job was magnificent. He did not become angry nor bitter and curse God as Satan had hoped Job would do. Instead he "arose, and rent [tore] his mantle [a loose, sleeveless cloak], and shaved his head, and fell down upon the ground, and worshipped." (*Job* 1:20.)

Even in trouble and tragedy he recognized, loved and worshipped our Heavenly Father. His answer to Satan and to everyone was this: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (*Job* 1:21.) Isn't it wonderful for people to be like Job when trouble comes to them?

A short time after this, the sons of God came again before the Lord, and Satan came also.

The Lord asked Satan the same question that he had before. "From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down." (*Job* 2:2.)

Again the Lord mentioned His servant, Job. He noted that with all Satan had done, Job had still acknowledged the hand of God in all things, even though Satan had tried to destroy him without cause.

Then Satan asked permission to do even more to Job than he already had done. He was sure if he could do something to afflict Job's body and flesh that Job really would curse God. God, however, was so sure that Job would not that He gave Satan permission to try Job further. He said "unto Satan, Behold, he is in thine hand; but save his life." (*Job* 2:6.)

As soon as he could, Satan went forth from the presence of the Lord "and smote Job with sore boils from the sole of his foot unto his crown." (*Job* 2:7.)

Job was so ill that one day his wife came to him and suggested that he "curse God, and die." (*Job* 2:9.) She would rather have him dead than to be so miserable.

But Job was not the kind of person to do that. He told her that she was speaking foolishly. He said, "What? shall we receive good at the hand of God, and shall we not receive evil?" (*Job* 2:10.) He knew that God must have a very good reason for permitting this to happen.

Now Job had three very good friends. Their names were Eliphaz the Temanite, Bildad the Shuhite and Zophar, the Naamathite. When they heard of the great trouble that had come to Job, they came together to mourn with him and to comfort him.

When they arrived where Job was, they were greatly surprised. They really did not know him because he was in such a pitiful condition. They felt so bad that "they lifted up their voice, and wept; and they rent [tore] every one his mantle [cloak], and sprinkled dust upon their heads toward heaven." (*Job* 2:12.) Then they sat down with him upon the ground seven days and seven nights." (*Job* 2:13.) In all that time they did not say a word. Their grief and that of Job was so great that they could not speak.

Then, Job told them how sorry he felt about the great trouble that had come to him. What purpose the Lord had in permitting it to happen he did not know.

Then Eliphaz the Temanite spoke and, following him, Bildad the Shuhite and Zophar the Naamathite. They indicated to Job that he must have done something very wrong to have brought this upon himself. On and on they went, accusing him of wickedness and sin for which they felt God was punishing him now.

Job finally became so tired of listening to their talk that he said to them, "Let me alone." (*Job* 7:16.) But they did not. They continued on and on with their unkind words and accusations. They said he was lying and should be ashamed.

With all the faith and conviction of which he was capable, Job spoke again. He said, "Though he [God] slay me, yet will I trust in him." (*Job* 13:15.) "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another . . ." (*Job* 19:25-27.)

Job told them also that he had been faithful in keeping the commandments of God and that he had "esteemed the words of his mouth more than . . . necessary food." (*Job* 23:12.) He said, "My lips shall not speak wickedness, nor my tongue utter deceit." (*Job* 27:4.)

When these three friends of Job heard these things, they were really angry with him. They, therefore, ceased to answer him "because he was righteous in his own eyes." (*Job* 32:1.)

At this point Elihu, a younger friend who had been standing by listening, spoke up. He was disappointed in the way the three older friends had treated Job, but he was also disappointed in Job. Because Job had declared that he was righteous and had done no wrong, Elihu added further accusations against him. Elihu tried to point out the greatness and power of God which he felt Job had not understood.

As Elihu finished, the Lord spoke to Job out of the whirlwind. He asked Job many questions and pointed out many things to him. The Lord chastized the three friends of Job for what they had done and said: "My wrath is kindled against thee . . . for ye have not spoken of me the thing that is right, as my servant Job hath." (*Job* 42:7.) He then told them to take seven bullocks [oxen] and seven rams and go to Job and offer for themselves a burnt offering. The

Lord said that Job would pray for them and his prayers the Lord would accept.

"So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: [and] the Lord also accepted Job." (*Job* 42:9.)

"And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." (*Job* 42:9, 10.)

As soon as Job was restored by the Lord to his former position of wealth and importance, "his brethren, and all his sisters, and all they that had been of his acquaintance before" (*Job* 42:11) went to his house to visit and eat bread with him.

"So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

"He also had seven sons and three daughters . . .

"And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

"After this lived Job an hundred and forty years . . ." (*Job* 42:12-16.)

How To Present the Flannelboard Story

Characters and Props Needed for this Story Are:

Job, a very rich man, perfect and upright, standing (OT14).
Job's wife (OT13).
Several servants.
Four messengers in act of delivering news to Job (OT15, OT16, OT17, OT18).
Job (OT9) worshiping, with mantle rent and head bowed.
Job (OT10) sitting among the ashes. He is covered with boils and is very ill and miserable.
Job's three friends (OT12) sitting: Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite.
Elihu, a younger man, who stands attentively as the others make their accusations to Job and then speaks to the group (OT21).
Many camels (OT11).
Many donkeys and oxen (OT 19).
Many sheep (OT20).
Job's seven sons (OT22).
Job's three daughters (OT23).

Order of Episodes:

Scene I:

Scenery: Out-of-doors.

Action: Job is on one side of the flannelboard, looking at the people and things with which God has blessed him. As the story proceeds, the figures of these things are placed upon the flannelboard. They are a beautiful wife, seven sons and three daughters, servants, many sheep, camels, oxen and donkeys.

Scene II:

Scenery: Same as Scene I.

Action: Job is talking with some of his servants. A messenger comes to tell him of his oxen and donkeys being captured by the Sabeans and of his servants who were with these animals being killed.

Another messenger arrives almost immediately to tell him of his sheep and the servants who were tending them being burned.

A third messenger comes to tell how the Chaldeans had captured Job's camels and made away with them. Servants who were caring for these camels were killed.

A fourth servant arrives to tell Job that while his sons and daughters were eating and drinking, a great wind smote the house and they were all killed.

Job tears his clothing, shaves his head and kneels in worship.

Scene III:

Scenery: Same as Scene I.

Action: Job is sitting in the ashes. His skin is covered with boils. He is most miserable. His wife even suggests to him that he "curse God and die."

Job's three friends come to mourn with him and to comfort him. They sit near him. For seven days and seven nights they speak not a word, but just sit there. Then they begin accusing him and telling him why this great curse had come upon him.

Elihu, a younger man, stands near the group. As the others cease talking, he speaks.

Following this, God speaks to Job.

Scene IV:

Scenery: Same as Scene I.

Action: Job is seen as in Scene I. Because of his great faith, courage and righteous life, God has restored his health and his fortunes. He is blessed with even greater wealth and happiness than before.

NOTICE

Flannelboard figures and props needed to illustrate this story are available as a cutout set, "Job's Faith and Courage." This packet is published and distributed by Deseret Book Company, 44 East South Temple, Salt Lake City, Utah. It sells for $1.25, postage prepaid.

These flannelboard characters stand 12 inches tall and are reproduced in rich, full color. Figures are printed on paper requiring no additional backing. To use, just cut out the figures.

Suggested Scene Staging

Scene I and IV

Scene II

Scene II (Continued)

Scene III

Photo by Lynn Melbing.

Grant Maloy, (center) superintendent of San Bernardino 2nd Ward Sunday School receives the "Loving Them Back" cup from last month's winner, Kenneth Phippin, 4th Ward superintendent. Edwin Chapin, Jr., San Bernardino Stake superintendent, approves.

Notes from the Field

To "Love" the Inactive Back

Conducted by Camille W. Halliday

"Loving Them Back Cup"

A TRAVELING loving cup is being used in San Bernardino (California) Stake to spur ward Sunday Schools into "loving" their inactive members back into Church attendance. The ward with the greatest increase in enlistment contacts for the month receives the trophy. When a ward wins it three months in succession, the trophy will become the permanent possession of that ward.

The entire program, under the direction of Edwin Chapin, Jr., stake superintendent, is based upon outlined enlistment procedures in *The Sunday School Handbook* and the ward faculty meeting articles which were published in the January, February, March and April, 1958, issues of *The Instructor.*

* * *

Enthusiasm for Enlistment

CHARLES W. EASTWOOD, stake enlistment director, has created enthusiasm for enlistment work. Teachers at first were reluctant to "waste valuable lesson time" by taking up enlistment work but now are converted to the program and regularly devote some class time to making enlistment assignments and discussing contacts made.

At preparation meetings, each teacher is given a graph which shows just how his or her class compares with other classes in the stake.

Submitted by Dorothy Noriega, San Bernardino Stake correspondence and publicity secretary.

* * *

Half Century of Service

HIS 50 years of Sunday School service have included for Alfred M. Nelson several years as superintendent of seven different ward Sunday Schools. He also has been a teacher, chorister, stake Sunday School superintendent for 12 years, in ward and stake Mutual Improvement Association positions, ward and stake clerk. At present he is Gospel Doctrine class teacher in Tooele (Utah) Fifth Ward and also is a member of North Tooele Stake MIA board.

Alfred M. Nelson

Brother Nelson has been active in civic affairs as well as Church capacities and has been so exemplary that the Tooele Chamber of Commerce gave him its annual "Distinguished Service Award." He also holds the MIA Master M Man award.

Prominent, too, in music circles, he has organized and conducted community brass bands, a concert orchestra, stake choirs and choruses, operettas and minstrel shows.

While a teacher in Weber Academy in Ogden, Utah, he was closely associated with President David O. McKay in Weber Stake Sunday Schools.

Submitted by Wallace R. Johnson, North Tooele Stake Sunday School superintendent.

* * *

Keeps Them Guessing

TO maintain alertness and interest when he teaches, Walter Mattson sometimes uses a "hidden word" visual aid. He is Long Beach Fifth Ward first assistant Sunday School superintendent in East Long Beach (California) Stake.

Before class, he lists on the chalkboard key words or very short phrases concerning the day's lesson. Or, the words and phrases may be listed on cardboard or stiff paper, which has the added advantage of preparation at home.

Strips of paper are used to cover each word or phrase, with the strips held in place by thumbtacks or tape. If tacks are used, they should be as near to a top corner as possible. As the lesson is developed in class, one paper strip after another is torn off, disclosing an appropriate word or phrase each time.

Brother Mattson said his class members are intrigued by this type of presentation.

Submitted by Betty Wardle, East Long Beach Stake coordinator.

* * *

Tic, Tac — "Know" or "No"

FOR lesson reviews, try an adaptation of the game "Tic, Tac, Toe" and patterned after the television program "Tic, Tac, Dough."

Mrs. Wanda Boston Goode of Mancos (Colorado) Ward, Young Stake, has used the game in her Gospel Doctrine class. It also is suitable for family nights and other occasions.

From material to be reviewed, prepare questions, answers and source references on 3 x 5-inch index cards. File them in a recipe box or cardboard folder according to categories. Above each of the nine squares on a Tic, Tac, Toe board, write the titles of the nine categories. Divide the class into two groups — one representing "x" and the other "o." Choose contestants at random, according to seating arrangement or any other way the class decides.

A contestant chooses any of the nine categories he wishes; and, if he answers the question correctly, put his side's symbol ("x" or "o") in the square under that category. The side first getting three of its symbols in a row wins.

Submitted by Mrs. Jennie J. Hancock, Provo Third Ward, Utah Stake.

* * *

Teaches Self-Confidence, Too

WITH Louise Allred as their teacher, students of the "Christ's Ideals for Living" class (Course No. 18) in Gadsden Branch, North Alabama District, Southern States Mission, taught many of the lessons themselves. She supervised and guided the discussions when necessary.

Louise Allred

This type of classroom training was giving the students more initiative and self-confidence. Initial shyness was replaced by a feeling of ease and an enthusiasm for taking part in class.

Submitted by G. Roy Compton, Jr., Gadsden Branch Sunday School superintendent.

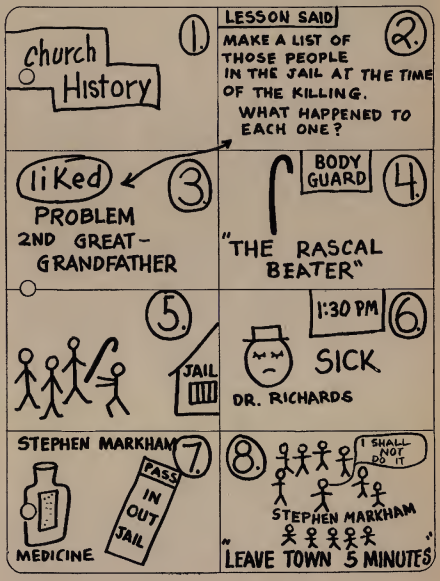
* * *

Notes for a 9-Year-Old

WHEN Grant Goodmansen gave a 2½-minute talk in Oregon City Ward, Portland (Oregon) Stake, his parents, Mr. and Mrs. Avard Goodmansen, developed a system of pictorial notes to assist him.

Grant, 9, was to talk about the Prophet Joseph Smith's last days in Carthage Jail. As he gave his talk, he was able to glance at a paper of notes to keep his thoughts in order. But they were not regular written notes — they were cartoons, symbols and key words. The paper was divided into 16 squares (eight on each side of the sheet) and each square had some kind of diagram to illustrate a thought in the talk.

Submitted by L. Edward Peery, Oregon City Ward bishop, Portland Stake.



ABOVE: *This "Tic, Tac, 'Know' " board increases student interest and acts as a valuable review device for members of a class.*

RIGHT: *When Grant Goodmansen was to give a 2½-minute talk, his parents developed this system of pictorial reference notes.*

Reading for Lesson Enrichment

To Awaken Interest

By Minnie E. Anderson

"The best books for a man are not always those which the wise recommend, but often those which meet the peculiar wants, the natural thirst of his mind, and therefore awaken interest and rivet thought."
—William Ellery Channing.

Moving Story

►*A Child's Story of the Prophet* by Deta Petersen Neeley and Nathan Glen Neeley; distributed by Deseret Book Company and Bookcraft, Salt Lake City, Utah; $2.

This third book in a series of religious books for children is a moving story of the Prophet Joseph Smith. The authors previously published *Paul of Tarsus* and *Jesus of Nazareth.* This new, authoritative, poignant account—in story form—makes possible the understanding of the Prophet's mission by the young child.

* * *

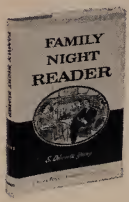
Compensating Experience

►*Science and Your Faith in God,* a compilation from writings and talks of Henry Eyring, Carl J. Christensen, Harvey Fletcher, Franklin S. Harris, Sr., Joseph F. Merrill, Frederick J. Pack and John A. Widtsoe; Bookcraft, Salt Lake City, Utah; $3.50.

Here at last is a wonderfully helpful book for the college student or the adult who has difficulty in reconciling science with religion.

Written by a group of highly rated Utah scientists, the articles discuss many perplexing questions which deal with the phenomena of life, of nature and the world about us. Explanations by these learned men of secrets of the universe, and operational laws which govern it, make a tremendous book. How they correlate the views of the scientist and the religionist, giving the conclusion that God is the author of all law, is a compensating experience.

* * *



Family Learning and Enjoyment

►*Family Night Reader* by S. Dilworth Young; Bookcraft, Salt Lake City, Utah; $2.50.

As the title implies, this book was written for the enjoyment and edification of the family as a group. It is hoped by the author that his book may serve as an outline for family study; that as a family unit, together — the parents leading the discussion — an understanding of the great plan of life and salvation and basic principles of the Gospel may be reached.

* * *

Vivid Account

►*He that Liveth* by Doyle L. Green; Deseret Book Company, Salt Lake City, Utah; $3.25.

In simple, direct language at young people's level, the author has written a vivid account of the life and mission of our Saviour, Jesus Christ. The explanations and background material, given with graphic description, call attention to important Gospel truths and historical facts of unforgettable worth.

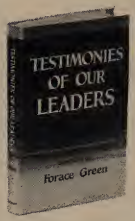
* * *

Scholarly Examination

►*Ancient America Speaks* by Leland H. Monson; Deseret Book Company, Salt Lake City, Utah; $2.

To enjoy and evaluate the Book of Mormon through the wisdom and knowledge of Dr. Monson, an outstanding educator, is a rich experience. His unusual approach immediately arrests the reader. Seminary teachers and Sunday School teachers will find especially useful this scholarly examination by Dr. Monson of the priceless record called the Book of Mormon.

* * *



Testimonies To Stir Our Hearts

►*Testimonies of Our Leaders,* compiled by Forace R. Green; Bookcraft, Salt Lake City, Utah; $3.50.

Testimonies of eminent leaders, from the very beginning of the Church to the present time, will stir your heart. This book should be enjoyed again and again. Any home, or Church library would be greatly enhanced by this book.

Fire is a friend or a terrible, destroying enemy depending upon how we use it.

A Fireside Chat on a Burning Question

By Ramona W. Cannon

FIRE — a friend to man; beautiful, comforting, useful, evocative of happy dreams, nostalgic memories, thoughtful discussions!

Fire — an enemy to man; terrible, destructive, sneaking, hostile!

The Greeks had a myth about newly-created man, suffering in cold caves and living in darkness. Some jealous gods feared to see man advance lest he become like them and challenge their power. But Prometheus, a lesser deity, loved man and wanted him to fulfill a greater destiny. So he stole fire from the sun and gave it to man, enduring the vengeance of the powerful gods for his deed. But he was never repentant.

With fire, men warmed themselves, made tools and utensils, cooked their food, produced light for living, refined gold for beauty, created energy for machines.

But sometimes progress turns bitter.

Gunfire! Think of all that is destroyed in war after war through use of this fire.

Again, there is the magnificent spectacle of steel mills, with the unbearable heat forcing the hard metal into manageable, yielding forms — for the good and further progress of man.

Today we have the Latter-day Saint "fireside." Even when actual hearth fire is absent, the symbolism is very real. Warmth and friendliness abide in these Sunday evening groups that gather after Church. There is prayer, thoughtful discussion and song. Faith is kindled, burning a little brighter. Souls are brought into a beautiful harmony, the keynote of which is a desire to live more nobly — more in accordance with the commandments of God.

At such a fireside, what could be more appropriate than a discussion of another use of fire? The war bombings ruined material things. The cigaret damages the human body — that highest, most beautiful and complex and sensitive creation of God; the home of the everlasting soul.

Among medical men and other scientists doing research on the injury caused by cigarets, there is no longer the complaisance once felt when Latter-day Saints contended that "tobacco is not good for man." There is now concern about smoking.

The United States Public Health Service is seriously considering a program of public education on the subject of smoking. This will not be confined to lung cancer, since tobacco is now found to be related to other kinds of cancer and also to other factors in general health, quite as dangerous.

Deaths from coronary heart disease are 63 per cent higher among regular cigaret smokers than among nonsmokers. Deaths from high blood pressure with heart disease are 53 per cent higher among regular smokers than among nonsmokers.

The death rate from arteriosclerosis is 46 per cent higher among smokers than among nonsmokers. Cerebral hemorrhage is 33 per cent higher. Even with pneumonia, the mortality rate is 61 per cent higher among smokers. Three times as many ulcer patients die who are smokers. Cancer of the mouth, throat, stomach, bladder and prostate is twice as common among smokers as nonsmokers.

These figures come from a careful, scientific national study. Another such study shows the total death rate from all causes to be 32 per cent higher among people who had been smokers at some time in their lives than among nonsmokers.[1]

Many people readily admit the harmfulness of cigarets but feel they cannot break the habit. Most smokers would be among the first to urge young people not to start smoking.

Smokers often do not realize what a horrible habit smoking is — what unpleasantness they inflict on others.

One wonders at young girls — so fastidious about perfumes and grooming and general appearance — going around with the bad breath, stained teeth, darkened skin and damaged lungs of the smoker.

And how can young men who go out to fight and perhaps die for freedom let a cigaret be their absolute masters. How could they be more servile slaves?

Dr. Alton Ochsner, cancer specialist, said, "Tobacco is a loaded, lethal weapon. Time pulls the trigger."

[1]All these statistics are from *The Church News*, a section of the *Deseret News and Salt Lake Telegram*, Nov. 15, 1958, editorial page.

The Concert Recitation— An Incentive for Memorization

Recitation Program - Coming Events - Concert Recitations - Question Box - General Board List

THE new concert recitation program,[1] in effect on the first Sunday in January and on Fast Sunday each month thereafter, was tried on an experimental basis by several stakes on their own initiative. They gave favorable reports of its effect.

Two scriptural passages appear in *The Instructor* each month to be recited by certain specified classes. For example, the December issue recommended the passages for Courses No. 9 and 15, to be memorized during December and January by the members of these courses and recited by each of them in concert during the worship service on Feb. 1.

Some small Sunday Schools do not have all the courses. Suppose in "X" Sunday School there is no Course No. 9, for example. Shall this recitation be omitted on Feb. 1, shall the passage assigned to Course No. 11 for March be used in February by Course No. 11, shall Course No. 11 recite the passage assigned for Course No. 9 in February, or shall Course No. 11 recite another passage in February?

The last alternative should be chosen. When a Sunday School lacks a course which, in a complete Sunday School, would have *The Instructor* assignment for a given month, the members of the course assigned for the following month recite for the given month not *The Instructor* assignment for the next month, nor *The Instructor* assignment for the class that does not exist, but one of the course memorization passages recommended in connection with the course of study of that group. Where these course memorization passages do not appear in the manuals nor teacher supplements they are given out in preparation meeting.

Both the sets of memorized recitations appearing in *The Instructor* and in the preparation meeting helps are chosen to fit into the courses of study to help in achieving objectives of these courses. Scriptural memorization is good, and it is much better when it is tied into weekly lessons.

Members of the course substituting for February take also their regular *Instructor* assignment in March, so other courses in the Sunday School are not thrown off their schedule and they can anticipate correctly when they will recite in the worship service.

It should be remembered that the recitation in the worship service can be only an incentive to get the passages memorized. The memory work itself takes place at home and in the classroom for more than a month prior to the recitation before the whole Sunday School body. Likewise, the 2½-minute talk, which explains the meaning of the passage, should not be limited to the worship service, but should also be given in the classroom, as part of the lesson exercise, before its rendition in the worship service. It is recommended that this be one of many talks on the same subject by many pupils in the classroom during the month preceding the concert recitation.

In practicing and reciting the concert recitation, the scriptural passage should be cited. In this respect, the recitation is different from the sacrament gem, which does not cite the source of the passage.

Let us emphasize again to all the teachers the great power of practicing many 2½-minute talks in connection with the class lessons each Sunday. Not only the fast day talks, but also the talks each Sunday morning should be the outcome of practice by boys and girls in speaking before their classes, on subjects tied to objectives of the courses.

—*Supt. David Lawrence McKay.*

COMING EVENTS

March, 1959
Instructor Campaign
(Week to be selected by stake Sunday School superintendent.)

Mar. 29, 1959
Easter Sunday

Apr. 4, 5 and 6, 1959
Annual General Conference

Apr. 5, 1959
Sunday School
Semi-annual Conference

[1]See *The Instructor*, August, 1958, page 250, and October, 1958, page 312.

Memorized Recitations

Course No. 7

for Mar. 29, 1959

To be memorized by students in Course No. 7 during February and March, 1959, and recited in the worship service Mar. 29, 1959 (taken from Course No. 7, *What It Means To Be a Latter-day Saint*):

"Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

—*Matthew* 6:9-13.

Course No. 13

for Mar. 29, 1959

To be memorized by students in Course No. 13 during February and March, 1959, and recited in the worship service Mar. 29, 1959 (taken from Course No. 13, *Principles of the Restored Church at Work*):

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

—*Revelation* 20:12, 13.

Question Box

Age of Course No. 2 Pupils

Q. After Course No. 2 is organized, is the changing age of its members significant thereafter? —*South Davis Stake.*

A. No, except as a basic guide to introduce new pupils arriving in the ward into the class. All of the children in this new class studying Course No. 2 will stay together throughout their Sunday School life in the ward. (*The Sunday School Handbook,* January, 1958, edition; page 35.)

* * *

Four- and Five-Year-Olds

Q. In forming Course No. 1a or Course No. 2, what is the significant date for determining the children who are advanced? —*South Davis Stake.*

A. The first Sunday in January is the day of the year when in odd-numbered years children 4 years of age form a separate group studying Course No. 1a. In even years a new class is formed to study Course No. 2 composed of children from Courses No. 1 and No. 1a, who on this first Sunday are 4 or 5 years of age. If, however, the stake board elects so to direct, the age determination date of these children may be the same as that used by the local public school system.

Teacher-Training Class Attendance

Q. Can teachers in-service attend pre-service teacher-training class held during worship service of the Sunday School? —*Annual convention.*

A. "In-service teachers will not ordinarily attend the pre-service teacher-training class. However, those who feel that they need to attend, should ask their auxiliary head to recommend them to the bishop, along with others being recommended to be called. The auxiliary head should make the recommendation only if attendance at the teacher-training class does not conflict with the regular duties of the teacher." (*The Sunday School Handbook;* January, 1958, edition; page 50.)

* * *

Sunday Motion Pictures in the Chapel

Q. Is it permissible to show Sunday School motion pictures in the chapel during the worship service of the Sunday School? —*Columbia River Stake.*

A. No. Permission to use the chapel on Sunday for showing religious films, such as "As Others See Us," has been granted only when the showing of the film would not conflict or interfere with the holding of other meetings. —*Superintendent Lynn S. Richards.*

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David Lawrence McKay, *First Assistant General Superintendent;* Lynn S. Richards, *Second Assistant General Superintendent;*
Wallace F. Bennett, *General Treasurer;* Paul B. Tanner, *Assistant General Treasurer;* Richard E. Folland, *General Secretary*

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Senior Sunday School Hymn for the Month of April

"With All the Power of Heart and Tongue"

"WITH All the Power of Heart and Tongue"; author, Isaac Watts; composer, Lowell M. Durham; *Hymns—Church of Jesus Christ of Latter-day Saints,* No. 216.

This is an old hymn accompanied by a new hymn-tune. Dr. Isaac Watts (1674-1748) wrote some seven hundred hymns of which about a dozen are included in our own hymnbook. This month's hymn has been sung to many different tunes, including one by Evan Stephens. We recommend the tune by Dr. Lowell M. Durham as a splendid setting, in the style of a choral, which style for some centuries has produced the best of congregational singing.

Neither this hymn nor its tune are known by our people. However, they can read the words from the hymnbooks; and, if perhaps, they cannot read the melody, they can listen as it is played on the organ. We suggest that you ask the people to hum softly while the organ is heard once through a stanza. It will be easy to sing thereafter because the tune is so very natural in its flow and its tempo is an easy one.

With reference to tempo, the chorister will have noticed the typographical error in the metronomic indication. The beats are to be of half-note length; therefore, there must be 66 half-note beats per minute.

Since the hymn itself says that "I'll praise my Maker with all the power of heart and tongue," we know clearly that the volume of sound should be *forte*. Our people generally sing with good heart and voice. Our culture and good taste quite properly deter us from shouting boisterously in worshipful singing such as we might do under recreational circumstances.

The trend in most things is toward loudness today: in colors, in advertising signs, in automobile horns. Our preachers speak into microphones so they may be heard clearly and easily to the ends of the chapel. All this is sound amplification with the aid of machines.

Alas, voices of the present generation of congregational singers have not been so equipped. People today sing with the same kinds of human voices as in former days. By comparison with machines, their sounds likely do seem softer. Whereas it used to be easy for our singers to drown out the music of the little reed organs of former days, today our organs are more equal in power with the singers.

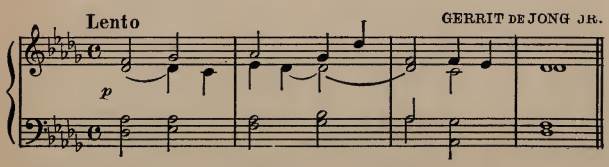
In addition to that, many of our chapels today have their walls and ceilings covered with a sound-deadening plaster which acts as a muffler to the sound of our singing. In former days, the walls sounded and resounded and re-echoed our singing. Today our speakers have microphones to enable them to be heard within sound-absorbent walls. Our people sing without such microphone and loud-speaker aid.

Congratulations and blessings, therefore, upon our singers in Zion! May they continue to sing "With all the power of heart and tongue."

—*Alexander Schreiner.*

Sacrament Music and Gems

For the Month of April



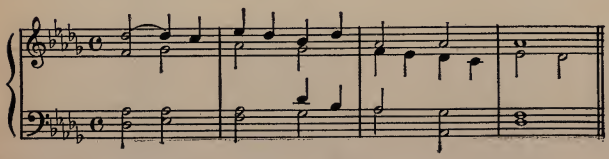
SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

"AND Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."[1]

FOR JUNIOR SUNDAY SCHOOL

WHEN we take the sacrament,
We promise to obey
And love and follow Jesus
In all we do and say.[2]



[1]*John* 6:35.

[2]Carol Cornwall.

LOUISE ROBINSON TURLEY
They taught me to pray.

Gospel Teaching I Remember Best

By Louise Robinson Turley

THE first impression of Gospel teachings I remember are those in my home. As a family, we experienced our family hour, discussions and reading by father and mother around our large dining table that seated 12 to 16 at each meal, singing around the piano, and our family prayers. I would be most ungrateful for any Gospel teaching that I received while young, without giving thanks and appreciation to my parents.

My father was an inspired teacher. He taught through example and kindness, taking time to teach us by stories, especially those of Christ's teachings. Our mistakes were turned into stepping stones, through his ability to teach by gentleness, understanding and by showing us our weaknesses. After those "sessions," we were all ready to try to do better.

From the mother who raised me as her own, I have learned many Gospel truths. By example, she taught us the fine arts of busy homemaking. She graciously did her Church work along with her many home responsibilities. I have a deep appreciation of her life because of the love, kindness and work that went into making our house a home, where the spirit of the Gospel dwelled.

Sunday School is the next step to Gospel teaching. It usually is the first of the auxiliaries we as children are enrolled in. It was a very special occasion in our family, one we waited for from Sunday to Sunday. Our shoes were always shined and lined up in a row at the bottom of the stairs; our clothes were ready to the last detail, and, of course, they were our very best. We were a Sunday School family —our white-topped buggy, pulled by our beautiful trotting horses, was filled to the top every Sunday morning.

There are many and varied teachers whom I have appreciated and loved. One teacher has always held a place in my heart. One of her greatest assets was her preparation; another was her ability to draw everyone into activities of the class. She held our attention, and gave us a strong desire to learn, by being not only a spiritual leader to us, but a friend.

One particular lesson on prayer has always been very dear to me because prayer played an important part in our family life. This teacher gave me a firm testimony of the power of prayer. It was only a few days after this lesson that I, with implicit faith, put it into action. I went where I could be alone, prayed, and the answer came. I had always had a testimony of the Gospel, as strong as I could at that age, but there was something new: a spark — I knew the Gospel was true and our prayers were answered.

In the last four years, serving in the Spanish-American Mission, I have had a new field of teaching experience demonstrated to me through the mission President Harold I. Bowman and his wife. It is a privilege to work with a man who has the patience, understanding and love for his fellow men that President Bowman has. He seems to be able to meet each situation with a spiritual insight and leaves his point with near parable exactness.

I am thankful for all these teachings, especially for my firm testimony of the power of prayer. It has given me strength to overcome many weaknesses and to accomplish the responsibilities that have been given me.

THE AUTHOR

FOR 30 years, Mrs. Louise Robinson Turley has been a stalwart of the Church in San Antonio, Texas.

She was born in Colonia Dublan, Chihuahua, Mexico, to Samuel John and Annie Elizabeth Walser Robinson.

After her graduation from Juarez Stake Academy, an LDS Church-supported school, she was married Feb. 9, 1925, to Dr. Henry Eyring Turley. They have a son, Dr. Herbert E. Turley, bishop of the San Antonio Ward; three daughters and eight grandchildren. One daughter, Anne, is married to W. N. Anderson of La Canada, California. Another, Pat, is teaching school in San Antonio, Texas. The third, Mar Lou, is a student at Brigham Young University, Provo, Utah.

Mrs. Turley has taught in the Sunday School, Primary Association and Mutual Improvement Association. She was secretary, then counselor and later president for eight years of the San Antonio Branch Relief Society.

While her husband was president of the South Texas District of the Texas-Louisiana Mission, she was Relief Society president of the district from 1944 to 1953. He then became counselor to Harold I. Bowman, Spanish - American Mission president, and she became Relief Society counselor to Mrs. Bowman. Since 1955, Sister Turley also has been mission supervisor of the Young Women's MIA.

Know the Words of the Prophets

Childhood is an excellent time to store mentally thought gems to be recalled later in life.

By Jane Hopkinson

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith."—Doctrine and Covenants 88:118.

THE Gospel is the revealed word of God. A knowledge of the Gospel means a knowledge of the Standard Works of the Church. Every principle of the Gospel is founded on scripture. How can we better learn or teach the Gospel than by memorizing scripture?

"To your chest of scripture
Add a priceless gem each week.
When we learn to quote His sayings,
We are helping Jesus speak."
—*Iris W. Schow.*

Childhood is an excellent time to store the mind with gems of thought to be recalled throughout life. The sooner we learn scriptures and apply them, the longer their influence and wisdom help to guide our lives. Scripture is the basis for all Sunday School lessons. Small children can learn scripture if it is meaningful to them. Maybe all the verse cannot be learned but parts can; for example: "The Lord is good to all . . ." (*Psalm* 145:9.) Children will learn to recognize scripture if teachers and parents repeat the beautiful thoughts to them often. By reading the scripture quotation at the beginning of each lesson from its source, the teacher can help the children know that it comes from the Bible, Book of Mormon, Doctrine and Covenants or Pearl of Great Price.

In planning scripture memorization with children, the teacher should have in mind the following:[1]

1. Remember the abilities and the attention span of the group.
2. Make meanings clear.
3. Have a purpose for memorization.
4. Present the quotation in interesting ways.
5. Select quotations with vivid concepts.
6. Memorize the whole or parts that are meaningful.
7. Give attention to difficult spots.
8. Provide frequent drill after the memorization.
9. Provide opportunity to use the memorized quotation.

In Junior Sunday School manuals, some excellent methods are given to teachers to help children memorize. *Living Our Religion, Part I,* lists this as an effective way of helping the older children of Junior Sunday School:

1. Copy passage on the chalkboard.
2. Read the passage meaningfully to the class.
3. Erase one or two words.
4. Repeat passage, filling in erased parts.
5. Continue until the entire passage has been erased and group has memorized it.

Another method used is to place the scripture before the children and ask questions that can be answered by repeating the scripture.

A child's use of the scripture can be stimulated by the teacher giving the typed quotation and providing on the paper a space to record the number of times the child says it each day during the week. Overlearning enables the child to retain it. Also, this activity increases family discussion of what the scripture means in their daily living.

One way for teachers to know that the child understands the scripture is to have it printed and ask him to illustrate its meaning. After the picture is completed, the child says

[1]See "Use Scripture Memorization in Your Teaching" by Howard S. McDonald and Delmar Oviatt, *The Instructor,* October, 1954, page 315.

the quotation and shares his picture with the class. These pictures could be made into a booklet and shared with others.

The quotations, accompanied by an illustration or story, could be used as a spiritual presentation in the worship service.

For planned special occasions such as Mother's Day, Father's Day, Easter and Christmas, older members of Junior Sunday School might present the memorized quotations as choral readings.

As a child often follows the example set by the teacher, it is important for her to memorize and use scripture to increase her understanding and appreciation of the Gospel. Some of our great leaders have suggestions of ways to memorize. President Joseph F. Smith said, "Read, concentrate and repeat until the sentiment is firmly fixed in the mind. A little prayer will help."

The late Inez Witbeck said, ". . . I find that a helpful method is to read it first . . . and, after several rereadings, attempt to write it. After referring again to the text for correction, I rewrite until I get a perfect copy . . . Saying my memorized selection aloud . . . helps to give me an assurance that I know it."[2]

As teachers, let us believe that memorization is an effective way to teach the Gospel. Experiences in Junior Sunday School must lay the foundation for the organized programs of concert recitation in the Senior Sunday School. This program helps its members become effective missionaries by building self-confidence, increasing vocabulary and developing accuracy in knowing the words of the prophets.

[2]"How I Memorize" by Inez Witbeck, *The Instructor*, February, 1954, page 54.

Junior Sunday School Hymn for the Month of April

"Mother, I Love You"

"MOTHER, I Love You," *Sermons and Songs for Little Children* by Moiselle Renstrom, page 12.

Teach this song during April so the children will be able to sing it well for the Mother's Day program.

This is one of the songs in the new supplementary book written especially for Junior Sunday School children of the Church.[1]

[1]The songs in the book were written by Moiselle Renstrom in 1957 just prior to her death and the book is available at Deseret Book Company, 44 East South Temple, Salt Lake City, Utah. Cost is $2.25, postage prepaid.

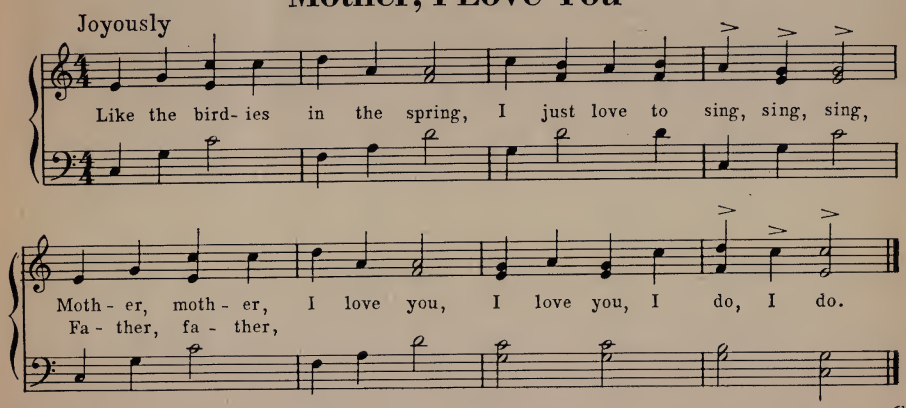
The new book contains not only songs but also reverent poems for children and quiet music suitable for Junior Sunday School. In the back of the book is a recording of some of the songs.

Tell the children they are going to surprise Mother on her special day by singing a song to her that she has never heard before. Have them listen while you sing it to them. After they have heard it two or three times, invite them to help you. This is called teaching a selection by the "whole-song method."

"Mother, I Love You" is a happy song and needs to be sung smoothly and joyously. Direct the song so that it will be sung with ease. You may wish to use the interval beat pattern having a slight ritard and slight accent on the three closing notes. Children will love this sweet, rippling melody and will learn this song very quickly and easily.

—*Edith Nash.*

"Mother, I Love You"



SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

2nd Quarter, 1959

COURSE OF STUDY—1958	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually, Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: History of the Church For Children	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
▼	▼	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1959	Course No. 1: Sunday Morning in the Nursery	Course No. 1a. Beginnings of Religious Praise	Course No. 3: Growing Spiritually, Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures	Course No. 11: History of the Restored Church
APPROXIMATE AGES—1959	Nursery Nearly 3, 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12	13, 14
Date of Lesson APRIL 5	Who Sleeps	Our Animal Friends Have Families	Our Church Has a Name	Unit 4 Repentance is Necessary to Obtain Forgiveness	Prayerful—and We Find Peace	Daniel, the Humble	The Saints in Illinois
APRIL 12	Where They Sleep	We Are Born To Be Loved	We Belong to a Church	Unit 4 Our Heavenly Father Forgives Those Who Repent	Self-reliant—and Others Admire Us	Esther, the Loyal Queen	Light and Darkness
APRIL 19	Who Awakens	We Are Born To Love	We Go To Many Meetings	Unit 4 Great Men in Our Church Repent	Sharing—and We Are Partners in Doing Good	Job, the Patient Sufferer	Cause of Persecution
APRIL 26	What They Do When They Awaken	We Remember . . .	People Who Help Us	Unit 5 The Poor in Spirit Are Humble, Teachable	Free—and We Form No Bad Habits	Nehemiah, the Builder	Joseph Smith
MAY 3	We Help Father and Mother Within the Home	. . . Plans Food For Us	The Superintendent	Unit 5 Blessings Come to Those Humble and Teachable	Clean—and We Are Respected Everywhere	Review	Dark Days At Nauvoo
MAY 10 (Mother's Day)	Mother's Day	God Gives Us Water	Our Mothers	Unit 9 Our Mothers Are Kind and Merciful	Cheerful—and All Is Well	Jared and His People	Out in the Storm
MAY 17	We Help Father and Mother Outside the Home	There Is Food for All	The House of the Lord	Unit 5 When We Grow and Progress, the Kingdom Is Ours	Obedient—and We Find It Easy To Learn	A Nation That Forgot God	Camps of Israel
MAY 24	We Help Grandmother and Grandfather	Animals and Birds Have Homes	We Pray	Unit 6 What Can We Do?	Reverent—and the Holy Spirit Will Bring Us Joy	Lehi and His Family	This Is the Place
MAY 31	Father and Mother Are Happy When We Go to Sunday School and Primary	People Have Homes	We Take the Sacrament	Unit 6 God's Will Be Done	Thoughtful—and We Bring Happiness to Others	Guided by the Lord	The Mormon Battalion
JUNE 7	We Are Kind to Ourselves	We Go to Church	We Sing and Talk	Unit 7 The Meek Are Humble in Spirit	Review	The Good Leave the Evil	Review
JUNE 14	We Are Kind to Our Friends	Our Church Is Growing	How We Can Help	Unit 7 "For of Such Is the Kingdom of Heaven"	The Church Organization	Review	Conquering the Desert
JUNE 21	We Are Kind to Pets and Other Animals	We Are Helpers	The Family Goes to Church	Unit 8 Those Who Seek Truth Will Obtain a Testimony	Joseph Smith	Sherem, Who Repented too Late	Struggling to Keep Alive
JUNE 28	We Are Kind to Each Other at Sunday School	We Talk to Heavenly Father	Jesus Went to Church	Unit 8 Great Men Seek after Truth	Brigham Young	Enos, the Boy Who Followed in His Father's Footsteps	Church and Industrial Enterprise

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

2nd Quarter, 1959

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 18: Christ's Ideals for Living	Course No. 20: Family Exaltation	Course No. 22: Teacher Training	Course No. 24: Parent and Child	Course No. 26: Gospel Ideals	Course No. 28: An Introduction to the Gospel
↓	↓	↓	↓	↓	↓	↓	↓
Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 19: The Articles of Faith	Course No. 21: Saviors on Mount Zion	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (First Year)	Course No. 27: An Introduction to the Gospel	Course No. 29: A Marvelous Work and a Wonder
15, 16	17, 18	19, 20, 21, 22	Genealogical Training—Adults	Preservice Teachers—Adults	Family Relations—Adults	Gospel Doctrine—Adults	Gospel Essentials-Adults
Faith *(Continued)*	Nephi, a Great Statesman	Salvation	Your Birthright	Your Stewardship	The Nature of Obedience	Man is Capable of Eternal Progression	The Church of Jesus Christ
Review	A Great Conference	Review	Your Pedigree Chart	Summary and Evaluation	The Nature of Obedience *(Continued)*	Revelation Is Continuous	Ordinance of Baptism
Repentance	Nephi Instructed His People	Faith	The Lord's Covenant People	Commencement and Placement	The Nature of Obedience *(Continued)*	Man's Part in Revelation	Laying on of Hands
Repentance *(Continued)*	Nephi Continues His Instructions	Faith and Works	Promises Made to the Fathers	If Teacher Training lessons were started later than Sept. 28, 1958, complete course during these weeks.	Review	Verifying Revelation	. . . the Holy Ghost
Baptism	Life and Teachings of Jacob	Repentance	Joseph, a Savior to His Father's House		Ideal Concept of Maturity	Review	Priesthood Authority
The Holy Ghost	Completion of the Small Plates	Review	Review		Ideal Concept of Maturity *(Continued)*	The Bible—Its Nature and Interpretation	Melchizedek Priesthood
Review	King Benjamin	Baptism	The Day of Ephraim		Ideal Concept of Maturity *(Continued)*	Other Scriptures	Aaronic Priesthood
Obedience	In Bondage	Mode and Subjects of Baptism	The Keys Elijah Brought		Ideal Concept of Maturity *(Continued)*	The Nature and Mission of a Prophet	Auxiliaries and Church Aids
Service	King Noah and Abinadi	Baptism for the Dead	The Spirit of Research		Ideals Control Effort	Review	Mission of Elijah
Service *(Continued)*	From Bondage to Freedom	Temples	How the World is Helping		Review	Jesus Christ, Son of God	Work for the Dead
Service *(Continued)*	The Church Established	Genealogy	A Race of Religious Leaders		Problems in Learning the Gospel	Mission of Jesus Christ	Marriage for Eternity
Review	Review	Genealogy *(Continued)*	Seek and Ye Shall Find		Problems in Learning the Gospel	The Way of Salvation	Candidates for Godhood
The Kingdom of God	America, a Cradle of Democracy	The Holy Ghost	Gathered from all Nations		Problems in Learning the Gospel	Our Acceptance of Jesus Christ	Gathering of Israel

Build a Memory – Shape a Man

By Wayne M. Carle

A Boy's Recollection

THE late John A. Widtsoe had little time to become acquainted with his father in his native Norway, for the senior Widtsoe died when the boy was only six. But his memories of his father were among Elder Widtsoe's strongest:

"My first clear memory reaches back to my fifth year. It was the glorious early summertime of Norway, in the town of Namsos, whither my father had moved. I was on the edge of the forest, in the midst of waist-high flowers. Birds were chirping and flying all about. A medium-sized, square-shouldered, athletic man, with blue eyes and coal black hair, was with me. He was teaching me how to make a whistle from a piece of young willow, so full of sap that the bark could be removed easily. It was my father. I blew that whistle with full lungs. We had a great time together."[1]

* * *

A Princess' Gift

AS a child, Queen Elizabeth II and her sister, Princess Margaret, had a cupboard in which they reserved a shelf for storage of the toys they would clear out each year just before Christmas and send to hospitals and poor children.

Once when their mother, then the Duchess of York, had been reading Elizabeth the story of the Wise Men and their gifts, she said that any present given to someone in need was in reality offered to the Christ Child.

Princess Elizabeth listened in rapt attention but said very little. A few days later, when she was getting out her toys for the hospitals, her family was surprised to see her add a new and much prized horse to the pile.

"I suppose I ought to give one of my nicest things to Baby Jesus for His birthday," she explained rather wistfully.[2]

* * *

A Moral Lesson

AS a youngster in Iowa, physicist Robert A. Millikan attended a school in which whispering among pupils was forbidden. One day when the room became noisy, the teacher began to single out boys who had been talking. Starting at one end of a row of seats, she pointed her finger at each student and asked whether or not he had been whispering that day.

As the teacher neared his end of the row, young Robert searched for an answer to excuse himself. When the teacher finally pointed to him, Robert said "No," thinking to himself: "I didn't *whisper*, even if I did talk out loud a little."

But his failure to answer forthrightly bothered him, and he worried throughout his childhood about it. Although the experience might be taken lightly by many young people, Millikan later counted it as one of his first lessons in moral philosophy.[3]

* * *

Lion House Family Prayers

CLARISSA YOUNG SPENCER tells of the interesting life of a large family in Lion House and of how her father, Brigham Young, conducted family prayers each evening:

"Father would go to his room, light a candle in the tall, brass candlestick, come into our sitting room across the hall, and say quietly, 'Time for prayers.' No matter what we were doing or who was there, we dropped everything and followed him through the long narrow hall and into the parlor of the Lion House.

"Father usually discussed the topics of the day, and then we would all join in singing some familiar songs, either old-time ballads or songs of religious nature. Finally we would all kneel down while Father offered the evening prayers. One distinct phrase in his prayer I shall never forget, it so impressed my childish mind, was – 'Bless the Church and Thy people, the sick and the afflicted and comfort the hearts that mourn.' "[4]

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[1]From *In a Sunlit Land* by John A. Widtsoe; Deseret News Press, Salt Lake City; 1952; page 2.

[2]Adapted from *Royal Mother–The Story of Queen Mother Elizabeth* by Jennifer Ellis; Prentice-Hall, Incorporated, New York, 1954; pages 81, 82.

[3]From information in *The Autobiography of Robert A. Millikan* by Robert A. Millikan; Prentice-Hall, Incorporated, New York, 1950; page 9.

[4]From *Brigham Young at Home* by Clarissa Young Spencer; Deseret News Press, Salt Lake City, 1947; pages 31, 32.

The Witnesses of the Book of Mormon Plates

The Eight Witnesses

Name	Date of Birth	Place of Birth	Age When Shown Plates	Occupation	Personal Data	Death
CHRISTIAN WHITMER	18 Jan., 1798	Harrisburg, Pennsylvania	31 Years	Shoemaker	Baptized, 11 April 1830. He was always faithful to the Church.	27 Nov., 1835 Clay County, Mo.
JACOB WHITMER	27 Jan., 1800	Harrisburg Pennsylvania	29 Years	Shoemaker	Baptized, 11 April 1830. He apostatized in 1838, never returning to the Church. He never denied his testimony of the plates.	21 April, 1856 Richmond, Missouri
PETER WHITMER, JR.	27 Sept., 1809	Fayette, New York	19 Years	Tailor Farmer	Baptized, June, 1829. He remained active in the Church and was a very zealous friend of the Prophet.	22 Sept., 1836 Liberty Clay, County, Mo.
JOHN WHITMER	27 Aug., 1802	Harrisburg Pennsylvania	26 Years	Farmer	Baptized, June, 1829. John was excommunicated 10 March 1838. He never returned to the Church, but never denied his testimony.	11 July, 1878 Far West, Missouri
HYRUM PAGE	1800	Vermont	29 Years	Physician Farmer	Baptized, 11 April 1830. He studied medicine when he was young, married one of the Whitmer daughters. Left the Church in 1838, but never denied his testimony.	12 Aug., 1852 Excelsior Springs, Mo.
JOSEPH SMITH, SR.	12 July, 1771	Topsfield, Essex County, Massachusetts	57 Years	Farmer	Baptized, 6 April 1830. He was the father of eleven children, had to struggle to make ends meet and provide for his family. He remained faithful all of his life.	14 Sept., 1840 Nauvoo, Illinois
HYRUM SMITH	9 Feb., 1800	Tunbridge, Vermont	29 Years	Farmer	Baptized, June, 1829. Hyrum was very similar in build to the Prophet. He was a man even the most slanderous of men could not find fault with, and he always remained faithful to the Church.	27 June, 1844 Carthage, Illinois
SAMUEL H. SMITH	13 Mar., 1808	Tunbridge, Vermont	21 Years	Farmer	Baptized, 15 May, 1829. He was always faithful to the Prophet, and he became the Church's first missionary.	30 July, 1844 Nauvoo, Illinois

Compilation and Art by Brigham Young University Audio-Visual Center.

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Born in a Corner

MOST people know he was born in a log cabin in the Kentucky wilderness. Few know he was born in a corner of that single room hut.

Yes, Abraham Lincoln was born in a corner.

He entered the world on a bed of poles cleated to the cabin corner. The poles were spread with corn husks and bearskins, and kind hands fed his sick mother dried berries cooked with wild honey.

Abraham Lincoln one day crawled out of that corner. His father joked how his legs were getting longer; his mother, on how he outgrew his shirts.

But there were other corners ahead for this roughhewn son of the backwoods. His whole life was to become a series of corners. But from each, as from the first, Abraham Lincoln emerged a bit taller.

When only 9, Abe was driven to a corner in another family log cabin, this one in Indiana. His mother lay on another bed of cleated poles. Her pale, thin hands stroked his sandy black hair lovingly. Then heavy lids closed on her tired gray eyes. Young Abe came out of that corner in sorrow, but with a man's heart. He, himself, whittled pine pegs for the box that was to be her coffin.

He was still swinging out of that corner as his long arms grew sinewy. He swung an axe hard and deep into wild hickory, walnut, oak and elm. Neighbors said his axe could do the work of three men's. Abe came out of that corner remembering, too. He never forgot his mother's faith in God, how she read to him from the Bible in the light of the logs.

Death pushed Abe into a corner again, this time snatching his sweetheart, lovely Ann Rutledge, she with the corn-silk hair and soft blue eyes. Shortly afterward they found Abe rambling through the woods, mumbling to himself. He stumbled to the burial ground seven miles away. There he lay with an arm across the grave. He came out of that corner taller, too — in tenderness; and it never left him.

Young Lincoln was pressed into yet another corner. He was confronted with the bankruptcy of three frontier stores. He met it squarely. It took him years to pay off the debts. He emerged being called "Honest Abe."

As a frontier attorney, he was mocked as a "gawky ape." He lost in bids for seats in the Illinois legislature, Congress, and the United States Senate. These were more corners. From them he came forth taller — in wisdom, in the ways of men.

Abraham Lincoln achieved his greatest triumph at the polls when he was elected to the Presidency of the United States. This success also brought his greatest trial. The South seceded. He became the central figure in the worst carnage of humanity to that time. But Lincoln emerged as the Great Emancipator, the preserver of the Union. And from one of the Civil War's bloodiest battlefields came his immortal Gettysburg Address.

Scarcely had victory arrived than there was a plot to put Lincoln in a corner for good. He was shot from behind while seated in a theater box. His tired, heavy head slumped. By morning he was gone.

But it was not his end, as he had known. Years before, sitting at the deathbed of a woman who had asked him to write her will, he had repeated from memory:

"In my Father's house are many mansions: if it were not so, I would have told you." (*John* 14:2.)

Yes, Lincoln stepped from that corner toward a mansion Up There. Too, with the years he continues to become taller — taller in the love, esteem and gratitude of men and women everywhere.

—*Wendell J. Ashton.*